CHARLESTON LIBRARY
1700019226

MORRIS HARVEY COLLEGE
CHARLESTON, WEST VIRGINIA

ANDREW S. THOMAS
MEMORIAL LIBRARY

CALL NUMBER
232
St8n

ACCESSION
13458

Date Due

MAR 7 58

NOV N. H. CO.
LIBRARY

THE NEW WORLD-RELIGION

By the Same Author

THE NEW WORLD-LIFE

MY RELIGION IN EVERYDAY LIFE

THE CHALLENGE OF THE CITY

THE NEXT GREAT AWAKENING

THE TIMES AND YOUNG MEN

EXPANSION UNDER NEW WORLD CONDITIONS

RELIGIOUS MOVEMENTS FOR SOCIAL BETTERMENT

THE NEW ERA

OUR COUNTRY

OUR WORLD

THE NEW WORLD-RELIGION

BY

REV. JOSIAH STRONG, D. D.

AUTHOR OF "OUR COUNTRY," "OUR WORLD; THE NEW WORLD-LIFE," ETC., ETC.

"We need a religious world, not only chapels of refuge here and there. We need a cathedral to include all souls."

PROF. EUCKEN

Do not return to library.

GARDEN CITY NEW YORK

DOUBLEDAY, PAGE & COMPANY

1915

13458

Copyright, 1915, by
DOUBLEDAY, PAGE & COMPANY

All rights reserved, including that of translation into foreign languages, including the Scandinavian

232
St 8n

To

MY DAUGHTER

ELSIE,

WHOSE DEVOTED SERVICE IN MY WORK
IS INVALUABLE, THIS BOOK IS
LOVINGLY DEDICATED

Digitized by the Internet Archive
in 2026

https://archive.org/details/newworldreligion0000josi

CONTENTS

INTRODUCTION ix

PART I

THE CHRISTIANITY OF CHRIST

CHAPTER PAGE

I. GOD IN HIS WORLD 3

II. GOD'S KINGDOM IN THE WORLD 66

III. THE SOCIAL LAWS OF THE KINGDOM—LOVE 123

IV. THE SOCIAL LAWS OF THE KINGDOM—SERVICE 155

V. THE SOCIAL LAWS OF THE KINGDOM—SACRIFICE 174

VI. THE GREAT WORLD-DISCORD 186

VII. THE GREAT WORLD-CONCORD 214

VIII. THE CREDENTIALS OF CITIZENSHIP IN THE KINGDOM 246

IX. THE COMING OF THE KINGDOM . . . 266

X. THE KINGDOM-TEACHING AND A RATIONAL PHILOSOPHY OF LIFE 301

XI. THE KINGDOM-TEACHING AND THE PECULIAR NEEDS OF OUR TIMES 318

XII. THE KINGDOM-TEACHING AND A WORLD-RELIGION 362

PART II

The Christianity of the Church

CHAPTER PAGE

XIII. The Individualistic Interpretation of Christianity 401

XIV. The Passing of Individualistic Christianity 438

XV. The Conversion of the Church to Christ 468

Index 519

INTRODUCTION

"Our Country," which appeared in 1886, was the first attempt to study our great national problems from the social as well as the religious point of view. "Our World" is, so far as I am aware, the first attempt to study the great world-problems of the new civilization from the same point of view.

The work is planned in four volumes. The first, issued in 1913, pointed out a new world-life with vitally important implications — a new world-industry, a new world-peace, and a new world-ideal, after which men are now groping. This new world-life and a statement of the new world-problems which grow out of it occupied the volume. No solution of these problems was there attempted, but only an analysis which showed their real nature and their imperative importance.

In the present volume the writer undertakes to show that the Christianity of Christ not only recognizes the new world-ideal after which men are now feeling, but defines, illuminates, and glorifies it; that Jesus, who always had the world-vision, laid down the world-principles by which alone the great world-problems can be solved and the new world-ideal realized. It is also shown that *Institutional* Christianity is now on trial, and that only as it grasps the world-significance of the teachings of Jesus and applies his principles to world-salvation can it hope to survive.

The third volume will discuss the scientific principles revealed by the new knowledge, which at the same time lay a new responsibility on society and justify a new hope for humanity. These principles confirm the social teachings of Jesus and assist in their application to existing social conditions. This volume will then apply the teachings of Jesus and the teachings of science to the solution of the great world-problems, and show that whether the new civilization issues in a heaven on earth or a hell on earth depends on the practical application of these teachings to human affairs.

In the fourth volume it will be shown that America is the great laboratory of the world, where these problems which concern all peoples are farthest advanced and will soonest reach a crisis; and that we have some special facilities for solving them. There will then be pointed out some special relations which we sustain to Europe, South America, Africa, and Asia, together with certain practical measures demanded by the world-crisis on which we are entering.

The writer desires to express his thanks to Dr. D. E. Lorenz and Dr. James H. Ecob, both of New York, Prof. James S. Riggs, D. D. of Auburn Theological Seminary, Pres. Henry C. King, D. D. of Oberlin College, Prof. E. I. Bosworth, D.D. of Oberlin Theological Seminary, and Dr. Edward W. Morley, ex-President of the American Association for the Advancement of Science, who have read more or less of the manuscript and kindly offered valuable suggestions.

THE NEW WORLD-RELIGION

The New World-Religion

CHAPTER I

GOD IN HIS WORLD

Are we altogether aware that in modern times there have been two profoundly great and immeasurably important revelations of God? And these two revelations are so correlated as to make them singularly adapted to the peculiar needs of the new civilization.

Two thousand years ago the world's life was running low. The joyousness and hope of youth were spent. The tender growths of affection were withering before the hot blasts of passion. Men had grown cynical; the best were sad. As the author of "Ecce Homo" puts it: "Never did men live under such a crushing sense of degradation, never did they look back with more bitter regret, never were the vices that spring out of despair so rife, never was sensuality cultivated more methodically, never did poetry curdle so readily into satire, never was genius so much soured by cynicism, and never was calumny so abundant or so gross or so easily believed."[1] When suddenly there came an outburst of life and power, of hope and love — something unique in the history of the world. There had been a new disclosure of God. The conception of the Ruler of the universe not as an infinite Emperor, but as a loving Father, and

[1] Pp. 144, 145.

the idea of a human brotherhood, bound together by a love that suffered long and was kind, that sought not her own, that thought no evil, that hoped all things and endured all things — the conception of such love, at once divine and human, was an exotic in the Roman world, as wondrously rare as it was strangely beautiful — a revelation which came with a quickening and healing power.

The two divine revelations to the modern world are as perfectly suited to the characteristic needs of our own times as the manifestation of God in Christ was adapted to his own generation and to all generations succeeding.

I cannot agree with Professor Cairns of Aberdeen that this "is not a vital age whatever it may be." There is abundant reason why the modern world should take a new reckoning and keep sharp lookout. But it is not because the fires are going out and we are drifting. It is rather because we are driving with tremendous power through uncharted seas, with breakers and icebergs ahead. Our mad momentum is a large part of our peril.

Never in any other age has the western world expended such energy in subduing the earth, in conquering the air, in mastering the sea. Never before has man so commanded nature. Never before has he transformed her raw materials into such bewildering wealth. Never before has commerce been so vast, or industrial organization so masterly. Our age has cleft continents in order to unite the seas and ally the ends of the earth. It has pushed discovery literally "from pole to pole," daring alike the perils of arctic death and of tropical life, and displaying the indomitable will, the contempt of suffering, the indifference to death, which

have marked the heroes of the ages. These are not the symptons of a devitalized race. Whatever vitality is indicated by conquering armies is still painfully evident. Never were armies and navies so great or their power so terrific; and growing power is not a sign of ebbing life. Nor is there evidence of physical vitality only. Never has knowledge so increased. Literature and art as well as science demand reality, and the love of reality is a sign of life. Ethical standards are obviously rising. A thousand crying evils exist, but never was the world less indifferent to them. So unprecedented is the compassion for human suffering that we have come to recognize a new altruism in the world, to which attention has already been called.[1] Never was discontent so universal, which is a sign of universal hope. Despair does not cry out or struggle; it is the paralysis of the will. Only when men deem better things possible do they strive to attain them. A great hope is taking possession of the multitude, which has transferred the Golden Age from the past to the future, and a nobler world ideal is slowly taking shape. These are not signs of a devitalized age, but rather the pulses of abounding and overflowing life. With the new command of nature it was inevitable that the most obvious and impressive expressions of that life should be materialistic, but there has been as great an accumulation of knowledge as of wealth, and signs are not lacking that both wealth and knowledge are being used for the highest spiritual ends as never before. There are good reasons for hoping that the twentieth century will show more spiritual life than any which has preceded it.

However difficult it may be for some to recognize

[1] "Our World," Vol. 1, Chap. IV.

these signs of life in the western world, no one can be so blind as not to see that a new and mighty life is beating under the ribs of ancient death in the Orient. Now for the first time in thousands of years the East is stretching out her arms to the future. Never have her hundreds of millions been so stirred by the discontent of hope. China establishing parliamentary institutions, and those homes of despotism, Persia and Turkey (and we may add Russia) limiting the powers of ancient absolutism, are an amazing proof that even the more sluggish and backward half of humanity has been quickened with a new life.

Surely nothing is more characteristic of our times than this tremendous vitality. And nothing is more needed by a mighty current of life than direction. Its vast productive power should not be permitted to overflow its natural bounds in destructive floods, nor should it be dissipated and lost by being sluiced into multiplied and inconsequential channels. Life is the most costly and the most precious kind of power; and when that power swells with unwonted pulse its possibilities are superlative both for good and for evil. Such power needs nothing so much as worthiness of aim and wisdom of method. And these are precisely the two revelations which have come to meet our modern need — *the Divine Aim* and *the Divine Method.*

God came to men long ago with a revelation, so to speak, in each hand — that of his Word and that of his works. The former contains his aim, but until recently the church as a whole has only very partially and imperfectly apprehended it. The latter, his works, reveals his method, which until modern times has been wholly misapprehended. New light has broken forth from each in recent years; and these two new illumina-

tions are the two modern revelations of God referred to above. Both have come from the application of what is known as the scientific method to the study of nature and to the study of the scriptures. The old deductive method was employed to prove theories; the new inductive method is used to discover facts. The old method honoured logic; the new method honours truth.[1]

The scientific method has justified itself 10,000 times and demonstrated its truth by the results of its application to the interpretation of nature. For thousands of years the book of nature has lain open before the eyes of men, but its pages are covered with hieroglyphics, a picture-language, at the meaning of which men could do little more than guess until the scientific method, like another Rosetta stone, afforded the key.

We are familiar with the fact that by means of this method men have gained more knowledge of nature during the past century than during the entire preceding history of the race. Is it not highly probable that the application of the same method to God's revelation in his Word would be rewarded by discoveries of inestimable value? And here also the method has justified itself by the rediscovery of the Christianity of Christ, — a discovery which in the value of its results will, I doubt not, prove to be the most momentous in this age of discovery. Not only does the Christianity of Christ solve the baffling problems of the new civilization, which at this moment are hurrying the nations toward a great world crisis, but it proves to be the master key of the ages, unlocking the meaning of life not only for the individual but for the race and for the world.

In the next and succeeding chapters will be given the

[1] In Vol. III a chapter will be given to the Scientific Method.

social interpretation of Christianity in contradistinction to the individualistic, which for many centuries has been the universal construction of the Gospel, and still is the commonly accepted interpretation. It will be shown that Jesus had the world vision and that his social ideal was a redeemed world where God's will would be done by men as it is always done by angels in heaven.

The social interpretation of Christianity by virtue of its perfect adaptation to all men not only in their relations to God but also in their relations to one another, whether as individuals, as classes, or as nations, constitutes a world religion which is new in men's apprehension, and which I doubt not will prove to possess new power for the regeneration both of the individual and of society.

Such an interpretation of Christianity assumes that God is at work in his world, controlling its development, overruling the activities of men, and using the ongoings of nature for the accomplishment of his world purposes. This necessitates a brief study of the divine method in nature, which it is hoped may relieve the difficulties of a deism which has sprung from modern science and which is so impressed with the universal reign of natural law that, though it recognizes the divine immanence, it finds no room for the providence of a personal God in the midst of human affairs.

I. GOD IN NATURE

We ask no permission of either science or philosophy to believe in God. The spiritual life has meat to eat that they know not of.

As the material world can be revealed to us only through our senses, and abstract truth can be grasped

only through our reason, so spiritual realities can be known only as they are "spiritually discerned." There are certain truths which we have thus apprehended by our consciousness and confirmed by our experience: such as the unutterable blessedness of conscious harmony with God, his power to fill and satisfy the soul, the joy of disinterested love and the spiritual rewards of Christian service and sacrifice. These experiences are no more matters of opinion or of imagination than are gravitation, or heat, or acid, or the explosive power of dynamite. They are facts as obstinate and as irreducible as any facts of history or of the laboratory; and when they are omitted from any induction which properly embraces their sphere the conclusion is liable to be invalidated. This is the reason why scientists and philosophers often fail to apprehend spiritual truths; it is because they do not employ the appointed organ of spiritual knowledge, which is obedience.

Spiritual experience is, and will always remain, the absolutely impregnable citadel of religion. In the past, theologians have often abandoned their stronghold to erect earthworks in the field of reason. Many of these have been attacked and captured by science and philosophy; and every such loss has been a gain. The sweeping away of these untenable positions has been a great gain to the cause of truth and, therefore, to the cause of true religion.

Not unfrequently the pulpit affords an admirable illustration of the "foolishness of preaching" by attacking science. But a scientific question cannot be settled by the pulpit, or by summer assemblies, or by general assemblies or any other ecclesiastical body. Such questions are settled not by a show of hands, nor by public opinion, but by the few scholars who are most

eminent in the particular branch of learning involved. Not philippics, but facts, weigh with them. The time spent by preachers during the past forty years in demolishing the theory of evolution would be amusing if it were not pitiful. Would it not be well to leave the tasks of science to scientists? They do not like to readjust their thinking to a new theory any better than we do. We may, therefore, rely on them to sift each other's theories, to find whatever grains of truth there may be in them, and toss to the winds the chaff.

> "Our little systems have their day,
> They have their day and cease to be."

And the reason so many systems cease to be is not because they are demolished by the pulpit, but because they are unable to bear the tests of truth applied to them by philosophers and scientists. When, however, a theory endures successfully every test the specialists of that field can apply to it, and converts into friends and supporters all opponents who are entitled to an opinion, it is time for us to accept their conclusion, and to readjust our thinking accordingly. For theologians cannot hold a theory of the origin or government of the world which is inconsistent with facts known to science, nor can they teach a working philosophy of life which contradicts established truths of philosophy without injuring themselves and the cause they seek to serve. We all accept the Copernican theory, once rejected by the church, not because we have personally proved it to be true, which most of us are incapable of doing, but because we know that those who are capable of testing it all agree to its truth. And this is a perfectly sound and sufficient basis for our belief. The great generalization of Newton and that of Darwin were both

rejected at first, as was that of Copernicus, and for the same reason, on the ground that they were anti-religious. Mr. Darwin wrote in "The Origin of Species": "I see no good reason why the views given in this volume should shock the religious feelings of any one. It is satisfactory, as showing how transient such impressions are, to remember that the greatest discovery ever made by man, namely, the law of the attraction of gravity, was also attacked by Leibnitz, 'as subversive of natural, and inferentially of revealed, religion.'"

It is astonishing that Leibnitz, himself a great mathematician, could have made this criticism of Newton's vast generalization, and that Agassiz, a distinguished naturalist, could have urged the same objection, word for word, against Darwin's great discovery. Now that the law of gravitation has become acclimated in the religious mind, Leibnitz's opposition to it seems almost incredible. In a few years it will seem equally incredible that the theory of evolution was ever fought by intelligent Christian men as hostile to religion, either natural or revealed. We have now precisely the same ground for accepting the Darwinian theory that we have for accepting the Newtonian and the Copernican theories, namely, that they are believed to be true by all men who are capable of applying to them decisive tests.

Charles Darwin undertook to do two things — first, to show that all forms of life were descended from a few forms, perhaps from one, and, second, to show that such derivation could be accounted for on the theory of natural selection. The fact that scientific men are divided as to how much weight should be allowed to the second has obscured to some minds the significance of their entire agreement touching the first. A few years

ago the president of the American Association for the Advancement of Science, Dr. Edward W. Morley, said to me that there was no scientific man recognized as competent to form an opinion on the matter who did not accept the truth of Darwin's first great contention — the *fact* of evolution. Whatever importance may attach to the method of evolution, the fact of evolution is still more important; and that may be regarded as permanently established.

Says Mr. John Burroughs: "The theory of evolution as applied to the whole universe, and its inevitable corollary, the animal origin of man, is now well established in most of the leading minds of the world, but it is still a hard proposition to many timid and sensitive souls, and it will be a long time before it becomes universally accepted."[1] Every hour of such delay on the part of the church means a loss, a continued rejection of God's great revelation of his method, a knowledge of which is necessary to intelligent coöperation with him. But a radically new conception which involves a new adjustment of religious ideas must always wait for the coming of a new generation; and the more important the truth, the slower will be the readjustment. The lamented Professor Bowne wrote: "The millennium could not be suddenly brought in without arousing great hostility from the multitudinous vested interests that would be endangered thereby; and multitudes would find their occupations gone. So if the final truth were suddenly presented to us, it would meet with antagonism from the mind that is opposed to the pain of a new thought, and also from the vested mental interests that dread new departures."[2] Prob-

[1] *The North American Review*, September, 1912, p. 312.

[2] *Hibbert Journal*, July, 1910, pp. 884, 885.

ably more of such mental interests are shocked by the idea of evolution, both cosmic and biological, than ever before in the history of scientific discovery because it demands not only a radical change in our method of religious thought but also a radical readjustment, as we shall see, in our methods of religious work, the completion of which will doubtless require another generation.

The human mind seems to be gripped by a fallacy which is exceedingly tenacious and mischievous, namely, that wherever natural law can be traced personal will is excluded. And until recent years this fallacy seems to have possessed the scientific mind no less than the theological. This is the reason that Leibnitz looked upon the law of gravity as subversive of religion, and Agassiz raised the same objection to evolution. Ancient peoples, of course, knew nothing of natural law; and the various phenomena of nature which Greeks and Romans attributed to their several gods, the Israelites ascribed to Jehovah. "God thundereth marvellously with his voice." "The Lord breaketh the cedars of Lebanon." "He saith to the snow, Be thou on the earth." "He scattereth his hoarfrost like ashes." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." But as men gained increasing knowledge of natural forces and laws they built up a conception of self-operating nature at the expense of their idea of an everywhere active God. As the domain of law increased that of the divine will diminished. That is, when men discovered *how* God did things, they straightway came to the conclusion that he did not do them at all. Only the extraordinary and unaccountable was attributed to him. The general workings of the universe were

left to the resident forces of nature — gravity, light, heat, electricity, chemical affinity, and the like, and God intervened only in cases of emergency. For a time he was needed to create new species, but natural laws which were awaiting the event took immediate charge of the new life, and its Creator again became an absentee God. And then came evolution, which if given a single living cell and a plenty of time could build, exclusively by means of law, an ascension bridge by which life might pass over the measureless intervening gulf from that insignificant cell up to the far heights of man himself.

It was inevitable that religious minds, held in the grip of the fallacy referred to above, should reject evolution. It seemed to them blank materialism. Some, forced by the evidence to accept it, saved their faith in a Creative Will by means of that first cell which required the finger of God to touch it into life. And now Professor Schaefer puts forward the doctrine (a very old one) that non-living matter may and does become living matter without the interposition of pre-existent life. But if life were chemically produced to-day, it would not have to me the slightest possible theological significance. Or if spontaneous generation should unquestionably arrive and demand: "What are you going to do with me?" my theology would reply as Æsop's bull did to the gnat which apologized for alighting on his horn: "I did not even know that you were there." A God who needed to be saved or one who could be saved by a single living cell that he had created several million years ago would not be worth the saving. John Burroughs says: "One dare affirm that man cannot create life *de novo* any more than he can create matter. He may yet evoke life as he evokes the sparks

from the flint and the flame from the match. . . . He will not have eliminated the creative energy; he will only have disclosed it and availed himself of it."[1]

In recent years the attitude of science toward religion has distinctly changed because it has largely freed itself from the old fallacy of the false alternative, "will *or* law." The ancient conception of will without law was a half-truth and unscientific; the modern conception of law without will which until recently was general and is still common is a half-truth and unreligious; the conception of law as an expression of will which is now accepted by science is a whole truth which is both scientific and religious. Lord Kelvin, who at the time of his death was considered the world's greatest man of science, said: "If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic, but helpful to religion." John Burroughs, whom no one will charge with an easy credulity, writing as a scientist, says: "We must open our minds to the stupendous fact that God is immanent in his universe, and that it is literally and exactly true, as we were taught long ago, that during every moment of our lives in him we live and move and have our being."[2] In a valuable article on "Gains for Religious Thought in the Last Generation," Professor Bowne summarized the changes above referred to as follows:

"Atheism and materialism of the traditional types are definitely and finally set aside as marks of belated intelligence. In naturalistic thought nature is the rival of God. Nature does a great many things, and God does the rest, if there be any rest. Traditional religious thought has

[1] *The North American Review*, September, 1912, p. 319.

[2] Ibid., p. 313

shared the same view, and thus nature was continually threatening to displace God. God was not to be appealed to until nature had been shown to be inadequate. Hence the dismay in popular religious thought at each new extension of the realm of law, every such extension being regarded as subtracted from the control of God. But this dismay vanishes entirely when it is seen that God is the 'Infinite and Eternal Energy from which all things proceed' (Spencer), or that in Pauline phrase, 'in him we live and move and have our being.' Now, nature is no rival of God, but the form of his manifestation. The laws of nature are his modes of working. The facts of nature are the incarnation of his thought."[1] Perhaps it may be of interest to quote in this connection a passage from "Our Country," written twenty-nine years ago. Speaking of nature and God, the writer said: "— her processes, his methods; her harmonies, his reason; her beauties, his thoughts; her wonders, his wisdom; her forces, his power; her laws, his will."[2] This was not bad theology a generation ago; now it is good science and philosophy.

Professor Joseph Le Conte, who was not only a man of scientific attainment but one of spiritual insight, saw what was coming a quarter of a century ago when he wrote (1889): "The issue (let us look it squarely in the face) is: Either God is far more closely related with nature, and operates it in a more direct way than we have recently been accustomed to think, or else (mark the alternative) nature operates itself and needs no God at all. There is no middle ground tenable."[3] As the church has shared with science the naturalistic con-

[1] *Hibbert Journal*, July, 1910, pp. 888, 889.

[2] P. 107.

[3] "Evolution and Its Relation to Religious Thought," p. 279.

ception of rivalry between nature and God, so now it must recognize with science that there is no longer any divided territory, that no middle ground is tenable. We are driven to the alternative of seeing God in everything or nothing, of finding him everywhere or nowhere. The old conceptions of God's relations to the world have become impossible in the light of science. We can no longer think of him as occupying a throne from which he watches the movements of men and of stars; no longer think of him as breaking into the course of nature to meet an emergency; no longer think of him as an almighty alchemist, or an omnipotent magician, who with a divine *presto change* accomplishes ends without the adaptation of means.

We must either say with science and Saint Paul: "In Him we live and move and have our being," or else say with the fool: "There is no God." The whole world will be forced to a choice; and there can be no shadow of doubt which alternative will be chosen. It would be psychologically impossible for the human family to orphan itself. Our possession of a spiritual nature makes God an absolute necessity to us. If we had no God, being what we are, we should be forced to invent one. Some are in doubt and distress lest our modern materialism overwhelm all spirituality. But I have no more fear of men's really losing their spiritual life and thus becoming only highly intellectual animals than I have of their losing their intellectual life and going about as drivelling idiots, or of their losing their physical life and giving the world over to gliding ghosts.

In the light of this new disclosure of God which has been made by science I believe that he will become closer and more real during this century than he has seemed

since men began to discover natural laws. We shall learn to see him in all nature and in all events; and as men learn to labour together with him, not only in the accomplishment of the supreme aim of life, but in the doing of everyday work, they will have a sense of his presence and a joy in his fellowship such as only the signal saints have known. Thus I anticipate that the twentieth century will be the most spiritual that the world has ever seen; and that religion will have an ever-increasing part and power in the life of succeeding generations until it permeates and dominates the whole.

But there are certain moral mysteries in creation and in human experience which seem inconsistent with an infinitely good and wise and powerful God. The solution offered by the naturalistic theory throws the responsibility on nature. We are told that though nature is "red in tooth and claw," God is pitiful; that he is manifested not in the flood which destroys life and property, but in the humaneness which seeks as far as possible to undo its devastation; that "To look through nature to nature's God is paganism;" and that "To look through humanity to humanity's God is Christianity."

But it is useless for naturalism to make nature a scapegoat for God. If nature is cruel, it is not unintelligent and unmoral nature which is responsible, but her Creator. To say that nature is a machine which grinds up human beings in its inexorable cogs is no apology for an infinite God who made the machine and who sits on his throne hard by watching the tragedy and doing nothing. Let us be intellectually honest and face the facts. God is either in everything or in nothing. He is either everywhere or nowhere; and a God who is in nothing and is nowhere is no God at all.

If it be true that "The heavens declare the glory of God and the firmament showeth forth his handiwork," then does nature in measure reveal the Creator. But an imperfect medium can give only a partial revelation. Matter can reveal somewhat of God, but spirit can reveal more; hence God is manifested in human character and life as he cannot be in nature; and, as we shall see later, he can reveal himself in human society still more fully.

In nature God reveals his method more fully than his purpose. The latter appears with increasing distinctness in human life and in human society, which will be considered later in this chapter. His purpose is explicitly set forth in the revelation of his Word, which will be discussed in the next chapter. In this connection we will anticipate the results of later discussions which present the revealed aim of the divine economy in order that we may better understand God's methods in working out his purposes.

Some of us were taught the doctrine of the Jesuits that God created the world for his own glory. But infinite selfishness would be no more beautiful and certainly no more holy than finite selfishness. For Infinite Love to do anything for its own glory would be the repudiation of its own being; it would be the suicide of God. I believe that God created the world out of the fullness of his wonderful love; and that he is ever seeking in every possible way to reveal himself to the objects of that love. He is unknown to multitudes, not because he hides himself, but because multitudes are blind. I cannot conceive of a loving Father's hiding himself from children whose highest happiness and well-being depend on knowing him. Because God loves us he seeks to bring us into the most intimate

possible knowledge of himself, the most perfect likeness to himself, and the most complete coöperation with himself, which would be the realization of our highest possible blessedness.

Now it seems to me that God's method in the creation and government of the world, as revealed both in his works and in his Word, has been adapted to precisely the above end by infinite wisdom. To my mind it is a marvellous and convincing exhibition of design. Under the influence of that pernicious fallacy "will *or* law," which has received the assent both of scientists and theologians as if it were a self-evident truth, the acceptance of the doctrine of evolution gradually displaced belief in design. As law was given possession in the world of nature, will was evicted. But as scientists are coming to see that "the laws of nature are God's modes of working" and that "the facts of nature are the incarnation of his thought," they are compelled to see that the outworking of nature's processes was the working out of God's purposes. Lord Kelvin (then Sir William Thomson) said from the president's chair of the British Association for the Advancement of Science: "I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoölogical speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of free will, and teaching us that all living things depend on one everlasting Creator and Ruler."[1] Paley's famous argument, which lost its influence as evolution was accepted, pointed

[1] *The Outlook*, January 19, 1895.

out many individual and isolated illustrations of design; the doctrine of evolution shows that "Through the ages one increasing purpose runs," revealing a single comprehensive design which gathers into a consistent whole an infinite variety of details. The argument for intelligent purpose in creation which has been furnished us by the doctrine of evolution is as much greater than that which it displaced as the wide world is greater than Paley's familiar watch. This evidence of design appears in the briefest outline of evolution.

We find the earth slowly evolving conditions favourable to the lowest forms of life. Then life appears; and as conditions improve higher forms are added. Gradually the earth is stored with fuels, with minerals and metals precisely adapted to future needs. As environment becomes endlessly diversified, life by adjustment thereto becomes equally varied; and as environment improves, life rises in the scale of being, until at length, in the fullness of time when all needful preparation has been completed, man stands erect on the earth, the heir apparent to its dominion.

Let us note as an essential part of the divine method in working out the great design a law of progress. Our fair and wholesome earth has come a far journey since it was "without form and void," and the upward climb of life, from a single cell to its coronation with glory and honour in man, has been immeasurable. There is in all organic nature what Whitman calls the "urge and urge, always the procreant urge of the world."

Notice again another feature of the divine method that in all forms of life progress has been conditioned on struggle.

Observe further that in the long progress of the past the changing life line has run just parallel to the chang-

ing line of varying environment. The general course of both lines has been a wonderful sweep upward, with an occasional downward movement in both, just enough to show that their parallel course was not a mere coincidence, and to suggest a causal connection between them.

Once more let us note that all progress has been made under certain laws which we call natural, and which, so far as we know, are universal and unvarying.

These several features of the divine method, revealed by science, afford certain practical values, and present certain speculative difficulties. We may of course suppose many possible methods of creation, but cannot conceive of Infinite Wisdom's choosing any but the best. The intellectual and moral difficulties of the method actually chosen must, therefore, be difficulties of human ignorance or sin. The sufferings which are the necessary consequences of sin were the inevitable result of man's free will and the worth-while price of moral excellence. The remaining evils, I am fully persuaded, are only seeming; that is, they are not essential evil like sin; they are the bitter out of which comes sweet — the price of progress, the necessary tuition fee for man's education.

It seems to many that Infinite Power might have compassed the complete result of the long creative process with a single, omnipotent word, thus saving innumerable ages of time and incalculable horrors of suffering and death. We have a perfect right to believe, indeed we are forced to believe, that an infinitely benevolent God did not do this because he could not. Do we then save God's perfect goodness and wisdom at the price of his infinite power?

A misconception of the nature of omnipotence is the

origin of many of our theological tangles. God can do anything that infinite power can do, and that is the meaning of omnipotence; but whatever is contradictory or absurd is not subject to power. I knew of a little girl who came to her father one day and said: "Papa, can God do anything?" And the father thoughtlessly answered: "Yes, my child." "Well, can he make a stone bigger than he can lift?" The little philosopher had prepared a dilemma on one or the other horn of which her father must needs impale himself, for whether he answered "Yes" or "No" he would declare there was something God could not do. No power can make twice two five. No power can make a thing to be and not to be at the same time and in the same sense. These things sustain no relations to power. I can conceive of God's raising the dead by means of which I know nothing, but I cannot conceive of his forcing a free will. The creation of a sinless world out of hand, as was supposed above, where virtue was compulsory and holiness necessary, would be impossible even to infinite power, because virtue without freedom and holiness without *self*-direction to righteousness would be contradictory, and therefore beyond the sphere of power.

I cannot conceive of effects without causes; but even if we suppose that God is able to accomplish ends without the adaptation of means, we know that man is unable to do so, and if he was ever to become a co-labourer with God, if he was ever to know such divine fellowship, then it is certain that God must work on a plane where man could work with him, must in man's education employ a method which man was capable of learning and using. In other words, our limitations limit God in dealing with us — a fact often forgotten.

We may believe, therefore, that the creative method

which God adopted, notwithstanding the sin and suffering which he saw would accompany it, was necessary to the end which he had in view, namely, a being capable of sharing his own blessedness by knowing him, by becoming like him, and by working together with him.

There are large meanings bound up in this divine purpose to make man a co-labourer with God. Let us look at them. To understand them will help to remove some of the difficulties referred to above — will help "to justify the ways of God to man."

We commonly think of ourselves as co-labourers with God only in a narrow sense, somewhat as we think of fellow workmen in a factory, between whom there is a division of labour. Paul plants, Apollos waters, and God gives the increase. If we do what we can, God will do what we cannot, or help us to do it. But this turns attention chiefly to the work accomplished, as if the workman were a means to the product as an end. And this is true enough in human industry. In our factories and foundries the health, the limbs, and lives of men, women, and little children are often sacrificed to the cheapness of the product — human beings sacrificed to *things*, which derive their importance solely from the humanity they are intended to serve. But in the divine economy there is no such inversion and perversion of values. We shall gain no understanding of God's method nor shall we be able to justify its wisdom and goodness unless we constantly bear in mind that man, perfected man, is the great consummation of the divine plan, had in mind from the beginning — an outcome worth all it cost in time and suffering and even in sin.

The historic conception of a perfected spiritual state

would seem to have been an ecstatic contemplation of God; and approximation to this standard has measured the claims of monastic piety to sainthood. But Jesus revealed a *working* God — "My Father worketh hitherto, and I work" — and declared it to be his meat to do his Father's will and finish his work. Our active powers are of higher rank than our passive capacities; our keenest delights are found in action. He who makes the music, or helps to make it, enjoys it far more intensely than he who simply listens. Moreover, the very laws of our being — physical, mental, moral, spiritual — condition all growth on activity. The instinct of play which characterizes all young life is God's provision for growth before habits of activity have been formed, and before the necessity of struggle in order to satisfy hunger has been forced upon the young, dependent life. It is only as our powers are used that they are strengthened. He that does not *do* good cannot *become* good. Only "he that *doeth* righteousness is righteous."[1] If the laws of spiritual growth are the same after death as before, eternal growth (progress) will be conditioned on eternal activity. Furthermore, the perfection of our coöperation with God is measured by identity of aim, of motive, and of method; in other words, by the perfection of our purpose, our love, and our intelligence. Thus our co-activity with God will be at the same time the means and the measure of our growth in character and in blessedness.

Consider, then, how God's method of creation was adapted to making us co-labourers together with him.

In every form of life there seem to be unfulfilled possibilities awaiting man's coöperation. Nature every-

[1] I John 3: 7, also 10.

where beckons us to come and help God. He begins the work with a stimulating suggestion and leaves it for us to develop. Look at that puckery little crabapple growing wild, from which man has produced the Spitzenburg, the Pearmain, the Golden pippin, the Seek-no-further, and hundreds of other comforting apples. Whether fruits, or flowers, or berries, or cereals, or domestic animals, it is the same. God makes only a beginning and a promise — something to provoke our coöperation. Undeveloped nature is an outline, a sketch which God is trying to inspire us to finish, not for the sake of the work but for *our* sake. It might be said that God has made man an associate creator, and has given him all life, whether vegetable or animal, as raw material with a divine suggestion in it. In all his creative work God followed certain invariable methods which we call natural laws, and because they are unchanging it is possible for man to become acquainted with them and to use them. The marvels that Luther Burbank has produced are, no doubt, prophecies of a thousand greater wonders that are only waiting for man's intelligent coöperation with God further to enrich our lives.

Believing in God and in nature as a revelation of him we have a right to say that he intended his method to be discovered, that he purposely left such traces of his work, such footprints of his progress, as would enable man to follow him and "think his thoughts after him," and, becoming a co-labourer with him, carry his work along numberless lines to higher perfection, thus growing in the knowledge of God, and in intellectual likeness to him, and learning to love him with all the *mind* as well as all the heart.

Our knowledge of the divine method wrought out

by prolonged observation, multiplied experiments, and profound study of the laws of life is making that method ours as it could never have become by any other process. Had God poured the story of his creative method into our passive ears, it might have satisfied our curiosity but could never have made us effective co-labourers with him for the perfecting of the world.

But agriculturists, and florists, and horticulturists, and stockbreeders are not the only ones whose work necessarily makes them co-labourers with God. The machinist, the mechanic, the engineer, the physician, the chemist are all dealing with God in their every act, and their success is measured by the intelligence and faithfulness with which they follow his laws and use his forces. All structures that men build and manufactures of endless variety are witnesses to the fact that God and man have laboured together. The one has furnished an unlimited variety of raw materials, the other has wrought them into countless forms; the one has loaned his power, the other has given it intelligent direction; the one has established and made manifest certain laws, the other by obeying them has made them his servants. God has not only made work a law of life, but he requires us to be fellow workmen with himself, and under such conditions that our work is educational. While we work upon things, he works upon us. He did not fashion Gothic cathedrals ready for his worship. He gave men brains able to work out architectural principles and to conceive noble structures, and he gave them hands capable of acquiring cunning skill, and he provided materials out of which their trained hands might shape in stone the visions of their brains. I suppose God might have furnished the world with cathedrals ready made, had he so desired, but he pre-

ferred to build men while they built his temples. Surely God could have set man in a finished and perfected world, had he chosen; but had he done so, man had remained forever unfinished and imperfect.

We are required to become co-workers with God in order to perfect or even to improve the conditions of life. In like manner we are compelled by the laws of our nature to coöperate with him in fashioning ourselves. We are not born adult. The little child is a marvel of unrealized possibilities. Every power of body, mind, and spirit is undeveloped, embryonic, or latent; and no one of them is matured without his cooperation, conscious or unconscious.

Nowhere do God and man work together so intimately and mysteriously as in forming human character and determining human life. It is said, "By grace are ye saved," and yet we are told: "Work out your own salvation," and it is added, "for it is God that worketh in you."

This coöperation between the divine and the human began as soon as man became man. It has gradually grown less imperfect as man has grown more intelligent. With the recognition of the eternal energy, in the presence of which we live, as God's energy, and the laws of nature as God's modes of working, our coöperation with God may now become conscious, and its value in our moral education greatly enhanced. Moreover, with the rapid increase of scientific knowledge, our coöperation with God will rapidly increase in intelligence and effectiveness. All this surely means much for the future. The impression is certainly very common, if not general, that creation was completed and that human nature became fixed long ago. But this old earth of ours is still in the workshop; and the same

tools are being used, with the same forces behind them as formerly, and the same processes are being worked out which have been in progress for many thousands of years: and as for man, he has probably changed more during the past hundred years[1] than during any ten centuries of his preceding existence. What is the place in the great design of these continued changes, what is their significance in the "one increasing purpose" of the ages? Attention has already been called to this characteristic of the divine method in creation, that as environment improved, life rose to a higher plane. Environment measured the possibilities of life. When variations in the forms of life appeared, their survival depended on their adaptation to the existing environment. The *conditions* of life must improve before life could improve. From natural causes environment changed only slowly, hence the progress of life up the long slope was slow. But when man appeared and was bidden to subdue the earth, a profoundly important change took place. Man's progress was largely given into his own hands. By changing his environment he could change himself. The intimate relation between environment and life continues; the necessity of adaptation remains; *but life can now take the initiative.* And this power of initiative has been enormously increased by the new knowledge. Man with the aid of this new revelation of the divine method can now, as a co-labourer with God, consciously and intelligently shape his dwelling-place and himself with a view to realizing the divine ideal for both. Can the ideal of a perfect being be anything less than perfect human life set amid perfect conditions? Man is evidently capable of indefinite progress; and the earth is capable of indefinite

[1] See "Our World," Vol. I, Chap. 4.

transformation. Vast changes in both have certainly taken place in the long past; why may not vaster changes take place in the longer future?

But the above interpretation of the divine economy presents certain difficulties, some of which will be considered in this connection and others later.

We are told that the evolution of man by the struggle for life and the survival of the fittest involved immense waste and suffering, which our interpretation charges directly to God.

If these objections have weight against God's creation of the world, they have equal weight against his government of it, for undoubted suffering and seeming waste are as real in the present as they ever were in the past. Again must we remind ourselves that the old naturalistic explanation no longer explains. Whether we accept or reject evolution, we are forced by science to find God everywhere or nowhere, to recognize him in everything or nothing. We must believe either in a *working* God or in none whatever; and in view of the known facts of spiritual experience atheism or agnosticism is utterly unscientific. It follows, therefore, that unless we are prepared to surrender the perfection of either the divine benevolence or wisdom, we must find a credible explanation of the undoubted suffering and the seeming waste.

It is not very many years since so-called nature seemed prodigal in her expenditure of power. The wind, the tide, the waterfall, the waves of the sea, the sun's rays, all appeared to waste power with a profuseness utterly wanton. But science teaches in the doctrine of the correlation and conservation of force that however often it may change its form no fraction of force is ever lost.

No sooner does the leaf, the tree, or the animal body finish its work than nature begins to take down the structure that the material may be used again and again. There is no telling how many thousand vegetable and animal organisms owned the material in our bodies before it entered our service. We gain some conception of the endless variety of uses made of the same element when we trace water from the sea through the cloud to the snows of the mountain, and back through spring and stream, ministering to every form of life, to industry and to commerce, until it returns to the ocean to be distilled and purified and again sent on its beneficent round.

Mountains and deserts seem waste, but science points out their use. There is not one grain of matter too many, not one iota of weight too much in the earth to keep the nice balance of its orbit. The poetry of Isaiah becomes the language of the man of science: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."[1]

The frequent discovery of unsuspected uses throughout the realm of nature should make us slow to condemn any natural product as useless, and especially so when we include educational and moral uses; as, for instance, the significance of the fact that the parasite is always a degenerate.

Science does not concern itself with the purpose of causality, but with its form and method; and being indifferent to the aim and design of nature, science has failed to see some things which are sufficiently obvious

[1]Isaiah 40:12.

to religion and philosophy, whose duty it is to discover purpose where it exists. If God included an educational purpose in his method of creation, science would naturally overlook it and count some things waste which might have high educational and moral values. For instance, scientists speak as if nature "experimented" and "changed her plan." The immense creatures, like mammoths, that were at one time the lords of creation, suggest to some minds that nature once thought mere bulk could win in the struggle for life. But is there not a more obvious and more worthy inference? The spectacle of man, born helpless, unarmoured and unweaponed, triumphing over every natural enemy however ponderous or fierce, established for all time the rank of intelligence over brute force — a lesson which the world is all too slow in learning. In our disputes between capital and labour, and between nation and nation, we often set intelligence aside, take for our examples the monsters of a primeval age, and try conclusion by means of brute force.

Another suggestion is pertinent in this connection: If such huge animal growths in the Mesozoic Age and later seem experimental, and the vast numbers of "unfit" forms of life which became extinct seem wasteful, it should be remembered that an essential part of the preparation of the earth for man was the production of an immense amount of organic matter without which the human world of to-day could not exist. The larger these animal growths and the greater the number of species that swarmed the earth, the greater was the deposit of organic matter which was even more necessary for future man than the ores and coal that were stored up for him. If only those forms of life had been created which were perpetuated, the varied and chang-

ing environment would have offered wide possibilities of life which would have remained unused, and the resulting deposit of organic matter, so much needed, would have been much less.

We find a close parallel in the vegetable growths, the deposits of which, compacted under great pressure, formed the world's coal measures. No less than 2,000 of these species have been found which are now extinct; and some of them were gigantic plants with trunks of prodigious length and diameter. It might be said of these vegetable monsters as of the animal monsters which flourished in the Reptilian Age that nature "experimented" to see if mere bigness could not win in the struggle for life, and "changed her mind," and that the production of so many vegetable species which could not survive was "wasteful."

The supposition of an intelligent purpose which was wrought out by infinite wisdom seems to me more reasonable. Vegetable matter compressed to the specific gravity of coal has to undergo an enormous amount of shrinkage. Professor Joseph Le Conte tells us that the vigorous vegetation of a thick forest, such as we now see, would require nearly 10,000 years to deposit a layer of coal one foot thick; and the aggregate deposit in some coal-basins is 100, or 200, or 250 feet.[1] The world's coal deposits were made under ultra-tropical conditions. If these deposits were to be distributed over the earth, so as to be available for widely separated peoples, they had to be made when ultra-tropical conditions prevailed in high latitudes as well as low. That is, the time in which the world's supply of coal could be produced, though long, was limited, and the amount of vegetation required was inconceivably

[1] "Elements of Geology," pp. 391, 392.

great. It is easy, therefore, to believe that if plant life had not reached enormous size in the Carboniferous Age, and if the varied possibilities of a diversified environment had not been utilized by a corresponding variety of species, the world's coal supply would have fallen short.

Again, we have evidence that not a few primitive peoples, compelled by more powerful rivals to retire to regions where the conditions of life were less favourable, degenerated. This seems to some a waste, inconsistent with perfect goodness and perfect wisdom. But if it teaches to this generation and to those succeeding that a favourable environment is absolutely essential to human progress, it will make a valuable contribution to the well-being of the race, worth all it cost. Did not God intend this lesson, or are we to believe that in some of his works he was wiser than he knew, and more beneficent than he intended?

For reasons given above, the waste which many have seen in creation by evolution appears to me to have been only seeming, but there can be no question that the suffering was real. I cannot believe for a moment that God was indifferent to this suffering. That was a noble conception of Isaiah's that in all the affliction of his people God was afflicted; and why may we not infer the divine sympathy with all sentient life? If he cares enough for the sparrow to mark its fall, it is easy to believe that he cares enough for it to feel its pain.

There can be no doubt that happiness has a large place in animate nature. The instinctive love of life and its perpetuation imply that the life is worth living. Man seems to be the only animal that commits suicide. The wonderful power of readjustment and accommoda-

tion which the Creator gave to all life indicates concern for animal comfort. And if every life has a satisfaction or happiness of its own, we may regard the adaptation of life to every possible form of environment as indicating a divine desire to improve every possible opportunity for augmenting the happiness of the animal world.

The suffering involved in the long upward struggle was needful because the struggle was needful, and was justified by the glorious outcome. Creation, like a tree, is to be judged not by its roots but by its fruits. The noblest issue of the creative process, the consummation of the great design, had in mind from the beginning, was the creation of a glorified humanity, the hope of which lies in a rectified will, made strong enough by struggle to resist temptation and to stand as loyal to right as an archangel against a whole world, if need were. A man cannot be made a present of such a will, that is, of a noble character. It is something which must be achieved. It is home made, and hand made. It is not a will which is shaped by an external mold, as water takes its form from the vessel which holds it (such a will is as weak as water), but one which is *self*-directed aright, one whose compulsion is inner, and whose reaction strengthens character.

A right will is the most costly and the most precious thing in the universe. Without it there could be no virtue, no righteousness, no holiness. The love which we call "the greatest thing in the world" is not good-*feeling* but good-*willing*. Without such will there could be no heaven. Without such will God himself could not exist.

Evidently no price could be too great to pay for this infinite value. The will is made strong by struggle. And as struggle is necessary to the perfecting of the

human will, so it was necessary, as far as we can see, to the creation of that will, that is, necessary to the creation of man himself. The cost began with the beginning of life. "The struggle for life" was inaugurated even in the vegetable world. When life became sentient the price was raised and struggle became painful. As animal life became more highly organized and capacity for pleasure was enlarged, the cost of struggle was an ever-increasing price of pain until after countless ages man was achieved, and then were added immeasurable possibilities of mental and moral struggle and suffering as well as physical.

Evidently struggle was a prime necessity. Science has explained it as the means by which the fittest to survive was selected. But if that were all, why might not the Infinite Intelligence have introduced by the principle of variation *only* the one fittest, thus avoiding the suffering involved in the struggle to identify or select the fittest, and the "waste" of the unfit which perished in that struggle? To my mind struggle, so far as it involved suffering, could have been made a part of the creative process by a benevolent Creator only because it was necessary; and the most obvious purpose of that struggle was the evolution of will power. The instinct of struggle in the far progenitor of man doubtless bore as remote a resemblance to the human will as did its brute body to "the human form divine"; and yet instinct and brute body may have been alike necessary to the final outcome. Who shall say how much of the stubborn strength of will by which the hero meets death, or of that greater strength by which he meets life, came from animal ancestors which struggled to the death ages before the first man?

This power of will is none too great. What multi-

tudes would rather float down stream than struggle up! The evolution of will power was begun none too soon, and its cost in suffering has been much less than the value created.[1] We must remember that when we attempt to appraise character we are estimating values which are infinite because eternal. We can make no equations between such worth and lives which are only animal, however numerous. One Plato, or Shakespeare, or Livingstone, or Lincoln would have been well purchased with all the lives of the Reptilian Age, had that been the price. This cost of suffering and death was the price the Creator thought it worth while to pay for progress and for the final completion and perfection of the series. This inexorable law sacrificed the many unfit not for the few fit which triumphed in the struggle, but for all their rising descendants which multiplied through all succeeding ages. In reality the law demanded the sacrifice of the comparatively few unfit for the many increasingly fit. As the eminent scientist, Professor Alfred Russel Wallace, says: "This struggle for existence really brings about the maximum of life and the enjoyment of life with the minimum of suffering and pain."

II. GOD IN HUMAN LIFE

When men looked on creation as the result of a spoken word, it was naturally thought of as long ago completed. But when we recognize it as a process, it is easy to see that creation is still in progress, that creative evolution still continues. The coming of man, however, marked the beginning of a new era, because

[1] It would be fitting for us to recognize the vicarious sufferings of our animal ancestry, and repay our debt with protecting care over their descendants, our animal kindred.

with the creation of the human will there entered an entirely new element into the world; and to government by natural law was added government by moral law.

God had deliberately created a force which could oppose him. Up to that moment the countless forms of life which had come from his hand must needs obey the laws which he had implanted in their natures; not so man. He was made capable of defying his Creator. He not only had a will, like the animal creation below him, but he had a free will, like the God above him. It was that which constituted the divine likeness in him. It was that which made him capable of rising infinitely above the noblest brute, or of falling infinitely below the meanest; capable of attaining moral sublimity, or of sinking into the moral abyss. The achievement of moral freedom and responsibility, which had cost numberless ages of preparation, of animal suffering, and, I believe, of divine sacrifice, was a more Godlike triumph, a greater revelation of God, than the creation of a thousand suns or systems of suns. But it was not enough. This awful freedom must be made a blessing, not a curse. Millions of wills clashing with each other and with the divine will would be worse than millions of lawless suns colliding in chaos, for it would be moral chaos. How could there be established a kingdom of perfect moral freedom and at the same time of perfect moral order? — a problem worthy of a God of infinite wisdom.

Fundamental to such a kingdom would be a government of law. Universal and unchanging laws were necessary, and are still necessary, for the education of the race. To many minds such a government means fatalism. A universe full of laws which never vary, and which are never suspended, in which effects inevit-

ably follow causes, men deem a universe controlled by necessity. Fatalism has had a strange fascination for a large part of the human race; perhaps because it affords a refuge from moral responsibility, and an excuse for moral, intellectual, and physical laziness. With occidentals I think it springs chiefly from that tenacious fallacy which so often forces itself upon us, namely, "will *or* law." Of course, if law excludes will, then in a universe of law there can be no freedom; hence the prevailing "deistic philosophy with its self-running nature and its absentee God."[1]

When we really grasp the truth that law is an expression of will, not a substitute for it, and that this is as true in divine government as it is in human, we get light. God is perfectly free in a universe of laws, because they are the methods of his activities. Natural laws, so called, are the eternal habits of God. They are the same yesterday, to-day, and forever, because he is ever the same. They are unvarying because they express the will of him "with whom there is no variableness, neither shadow of turning." He does things the same way every time because he does things the best way every time. If a musician plays a sonata precisely the same way again and again, we do not infer that he is the slave either of the instrument or of the composition, but rather that he is the master of both. Absolute perfection means unvarying perfection; and because God is infinitely perfect in all his nature the laws by which he expresses himself are unvarying in their perfection.

Natural laws — God's laws — instead of restricting our power of action increase it. The more laws we know and obey, the larger is our liberty. The savage

[1] "The Immanence of God," p. 53, by Professor Bowne.

is penned up in a very small world. The range of his will is very limited; he is held by a short tether. When he travels, if he does not wish to go on foot, he is restricted to one or two alternatives — his horse and his canoe. The civilized man, by knowing and obeying natural laws, has the freedom of a dozen choices, and can travel by land, or sea, or air, and with a speed which to the savage seems miraculous. Only a few years ago we could not imagine a man's talking across the seas or through a mountain range. It would have required a god to do such a superhuman thing; but the discovery of the Hertz waves and their laws enables us to send our wireless messages thousands of miles. That is, obeying additional laws has given us a Godlike increase of power and of liberty. Judging man's future by his past, hundreds or thousands of years hence our descendants will have discovered many natural laws whose existence we do not now suspect, and by obeying which they will gain a power that would now seem miraculous, and achieve a range of activity as much wider than our own as ours exceeds that of our primitive ancestors.

The fact that natural laws are fixed does not mean, as the fatalist imagines, that the course of nature is fixed. Here is a mass of rock which has been held in its place by gravity and cohesion for a period which seems to us a past eternity; but we put a stick of dynamite in a drill hole and blow the rock into ten thousand fragments. Will is just as real a power as is gravity or cohesion; and as they are expressions of the divine will, so dynamite applied to that rock is an expression of human will. The power in the dynamite was God's power loaned to man, which man appropriated by learning and obeying certain laws. His use of that

power did not violate or set aside the laws of gravity and cohesion; but man's will applied in like manner a sufficient number of times causes the waters of Lake Michigan to flow into the Mississippi and the Gulf, or divides two continents and unites two oceans. That is, will power can change the face and the course of nature, to which all civilization brings a cloud of witnesses. Water by reason of gravitation naturally runs down hill, but in a pipe it can be made to run up hill, not in spite of gravitation but by means of gravitation. According to the course of nature, that crab-tree produced crabapples, but intelligent will made it produce pippins, not by "eluding" or "transgressing" the laws of nature, as Maeterlinck carelessly says, but by skilfully discovering and faithfully obeying those laws. In the web of life natural laws are the warp, running back unbroken to the beginning. The shuttle of the will draws in and out the woof of human action, weaving an endless variety of patterns. The constancy of the warp does not embarrass the freedom of the weaver; without it he could do nothing. It is by means of these unvarying, dependable threads that he is enabled to work out his fancy free.

If it appears that the course of nature is not fixed to man, it must be still more evident that it is not fixed to God. If natural laws and forces are our servants, they cannot be his masters. If an increasing knowledge of the laws of nature gives to man increasing power and liberty of action within the lines of law, it is reasonable to believe that a perfect knowledge of those laws gives to God perfect freedom of action without going outside the bounds of those laws. This does not mean that God could make a square triangle any more than it means that he could lie. He could not wish to do either.

A desire to do the former would be as unworthy of his wisdom as a desire to do the latter would be unworthy of his holiness. It means that in the government of the world by universal and unchanging laws God is perfectly able and perfectly free to do all that his perfect love and wisdom prompt him to do.

The conclusion that under the divine government our power and liberty increase with the number of laws we obey differs widely from the world's experience under human government.

When power exceeds knowledge and beneficence it becomes arbitrary and tyrannical. And that explains a large part of the world's history. So much of human law has been arbitrary and oppressive that we have learned to associate such qualities with it. In many minds law is only a euphemism for tyranny, hence a blind hatred of society, of rulers, of courts, of police, and of all that represents law. With the training which some of us have had, it requires a distinct effort of the mind to free the divine law from such associations and implications. Indeed theology has unmistakably taught the arbitrariness of the divine will. "God . . . out of his mere good pleasure . . . elected some to everlasting life."[1] Those words, "mere good pleasure," were evidently intended to disavow any ground in reason. Nothing could more utterly misrepresent the divine will. God's law, whether natural or moral, is absolutely reasonable. It is founded in the nature of things and is as far removed as possible from anything capricious, despotic, or dictatorial. There is nothing arbitrary in the laws of mathematics; they are rather the very embodiment of pure and perfect reason. Equally free from anything arbitrary are all of God's laws.

[1] "The Shorter Catechism."

His natural laws are the embodiment of pure and perfect wisdom, and his moral laws are the embodiment of pure and perfect benevolence.

But many are disposed to doubt whether human experience justifies faith in the divine goodness and wisdom, if God really has his way in the world. If he is revealed in human life, what sort of justice, we are asked, is disclosed by human inequalities, and what sort of benevolence is manifested by human misery?

If life were a holiday and earth were a playground, we certainly might complain that the playthings had not been equitably distributed. Happiness, however, could not have been intended to be the supreme object of life, for there is something better. As Carlyle says: "There is in man a higher than love of happiness; he can do without happiness and instead thereof find blessedness." Doubtless the divine economy from the beginning has included the greatest possible happiness consistent with the highest human blessedness. My conception of such blessedness is that of *a mighty will joyously choosing the will of God, and exultantly throwing its utter might into the intelligent service of God, as a co-labourer with him unto the kingdom.*

The earthly economy seems to me to be the best possible for the production of such a will. Without struggle it could not be strong; without power to sin it could not be free; without freedom it could not be autonomous; without autonomy it could not give itself to God.

"Our wills are ours to make them thine."

Wills cannot be made right by force even though that force be divine and infinite. There can be no such thing as character by compulsion. Moral agents are

under moral government and must be influenced by motives. The divine plan is not to control man, but so to educate him that he shall control himself. Of course man's moral education would be impossible without a distinction between right and wrong, the former being commanded and the latter forbidden; and God's laws, because they are not arbitrary but based on the nature of things, cannot be violated without causing disorder and distress. Man being what he is, murder, adultery, theft, lying, and covetousness would have inflicted their own punishment, even if there had been no Ten Commandments and no God.

If we take a sufficiently broad view I think we shall agree that, excepting the calamities inflicted by the convulsions of nature, all of the ills of life come from transgressing the divine law, moral or natural. Many of the evils which we suffer in mind, body, or estate are due to the transgressions of others — our ancestors, our neighbours, our government, or it may be some one on the other side of the globe — which will be considered later. For our remaining ills we may thank ourselves. They may be due to our ignorance or carelessness, our folly or our sin. It is the evil consequences of these defects of character which stir us up to overcome them.

Now let us remember that these pains and sorrows come to us through the workings of laws every one of which is good and will do us only good when obeyed. It is due to these same laws that the race has risen from savagery to civilization, and that splendid men and women have been produced, whose characters and words and deeds have become the rich heritage of all generations. Let us also remember that these laws were ordained not only for the long past, but for the

longer future. In the beginning men were ignorant of them, and learned them only slowly until the nineteenth century, and then came the great revelation of the divine method. We are now learning these laws much more rapidly; and when they are generally known and generally obeyed, these very laws whose penalties have brought so much of sorrow and suffering to the world will for all time to come fill it with a much greater measure of joy and blessing. The pains which the race has suffered, and will still suffer, in learning these laws and their benevolence, was the price God saw it was worth while to pay for the joy that was set before man when he should have learned glad obedience to them.

We make the mistake of judging the earthly economy as if existing conditions were final. We need to remind ourselves often that earth and man are still in the making; and it is easy to err in judging unfinished work.

Evidently laws which are infinitely wise and infinitely benevolent are infinitely important, and if the penalties which we pay for their violation seem to us too terrible, if the tuition fee for learning obedience seems too great, it is evident that our appraisal of those laws is too low, and that we fail to appreciate the glory and beauty and blessedness of the life which is yet to be lived on the earth as the fruitage of these same laws.

But the question arises, could not the price in suffering have been reduced, if these laws had not been inexorable, and were sometimes suspended? If natural laws were not unvarying, there could be no such thing as confidence in the course of nature, no such thing as applied science, we could not profit by experience, we could never learn wisdom. God could not suspend the law of gravitation when a saint stumbles over a

precipice, because it would not be wise. The progress of the race depends on the absolute reliability of that law. What if God's laws were not universal and unvarying? What if he sent his rain on the just only? Such a government would be demoralizing. It would produce a race of hypocrites and sycophants — men who would toady to God, men who would conform to the law not because they loved it and its author, but because they found compliance profitable. Such a system would greatly enhance the difficulty of true obedience, and would render purity of motive and nobility of character more rare.

As a result of government by universal and unvarying laws there are what might be called God's *second choices* — events or experiences not in themselves desirable, but preferable to their alternatives. We should never choose the surgeon's knife for its own sake, but it is kind when the only alternative is the deadly cancer.

When, however, all principles applicable have been invoked there still remain mysteries. Nor is this to be wondered at. Mystery is a spiritual necessity. We could not worship a being we could comprehend, because we could not worship an equal. And mystery is no less an intellectual necessity. As the horizon of our knowledge, which ever beckons and ever recedes as we approach, it is a perpetual challenge to the intellect to grow. It is not strange, then, that mystery should be a moral necessity. Indeed we could be superior to all mystery in the moral government of the world only by a perfect comprehension of God's moral scheme which is infinite both in extent and in duration. Our littleness makes moral mystery inevitable, and our moral constitution makes it needful. The neces-

sity of struggle as a means to growth is a law of human life which makes no exception of our moral nature. There are moral Matterhorns to climb, and the far vision from their conquered summits is worth all the struggle it costs to rise above the mists.

But we are very slow to reconcile ourselves to the mystery of suffering. In our minds it is commonly and fittingly associated with sin and hate, but hardly with holiness and love. When Jesus taught his disciples that he must suffer many things, including rejection and violent death, Peter could not associate such things with the Messiah. But the Master rebuked him, declaring that such incredulity in regard to suffering goodness savoured not of God but of man. There was suffering both in heaven and on earth long ages before there was sin. We read of "the Lamb that was slain from the foundation of the world." Jesus took the cup which symbolized his blood and "*gave thanks.*" He was more than willing to suffer. He came into the world for that purpose. He looked upon his death not only as a certainty but as a necessity. He must suffer to reveal a suffering God. Love could not be fully expressed without it. Only utter self-giving could reveal utter love, for it is the very nature of love to give itself. Only the cross could measure the height and depth and length and breadth of the love of God. Here appears the method by which love achieves oneness. When two moral beings exercise toward each other perfect, disinterested love, each gives himself to the other; there is an exchange of ownership: "I am his and he is mine"; each comes into possession of the other; their beings inter-penetrate; their purposes, their joys, their sorrows become identical, and thus they become one. There is a double consciousness, which makes a double joy,

for love must have an object; there are two wills, else there could not be the music of harmony, but they are perfectly attuned. This is the oneness which He who is love, and because He is love, seeks to achieve between God and man.

As long as there is sin in the world God's love must needs be redemptive love, and must, therefore, give itself in suffering. I would not say that suffering has a profound place in the divine economy *notwithstanding* God's love, but *because* of God's love. He is the suffering God because he is the loving God. It may be impossible to fathom the mystery of suffering until we have sounded the depth of love. If so, may both remain eternal mysteries.

We may be confident, however, that much which is mysterious in the present will be illuminated in the light of the future. When in riper years we are able to look at life more nearly as a whole, and have tasted some of the sweet fruits of discipline, we thank God devoutly for earlier experiences which at the time were very bitter. When I was a young boy, being angered by the refusal of my mother to grant some request, I said: "When I am a man I will write a book and expose my mother's tyrannies." Those "tyrannies" were long since wrought into a garland of gratitude and laid on her blessed memory.

God's scheme must be looked at in the large, and in the light of its outcome. A young mother, speaking of her little girl, said: "A day's agony was a small price to pay for all the joy she has given us." If our interpretation of God's great purposes is correct, the blessedness of His will done on earth as it is done in heaven for countless ages to come will make all its cost in suffering seem insignificant. And I doubt not

that he who enters into the fellowship of Christ's sufferings — he who like the Master suffers for others — will find much more joy in the remembrance of those sufferings than he lost in their experience. Sorrow deepens the cup of our capacity that it may be filled with a greater joy.

St. Paul had a profound sense of the world's woes. He writes: "For we know that the whole creation groaneth and travaileth in pain together until now."[1] Had he been a believer in Darwin's theory of evolution, he could hardly have had a more comprehensive conception of the world's pains and sorrows. Moreover, he had had a personal experience of suffering rarely equalled, and yet he could triumphantly exclaim: "I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed to us-ward."[2] Indeed, he had such a sense of joy in the consciousness of Christ's power resting on him and making him strong to endure that he could "most gladly glory" in his infirmities, and "take pleasure . . . in injuries, in necessities, in persecutions, in distresses for Christ's sake."[3] Regarding life as disciplinary as Paul did, he could believe that "to them that love God all things work together for good,"[4] could "Rejoice always," and "In everything give thanks."[5]

It is true that much of the world's sorrow is wasted, but the prescription is not proved to be unskilful by our failure to follow it. Will is the stuff out of which all virtue is wrought; and without a strong will strong character is impossible. Divine benevolence and wis-

[1]Rom. 8:22.
[2]Rom. 8:18.
[3]II Cor. 12:10.
[4]Rom. 8:28.
[5]I Thes. 5:16, 18.

dom, therefore, are manifested in those conditions of life which would draw us, incite us, stimulate us, provoke us to endeavours that would develop our moral muscle. But an imperious, undisciplined will makes a man a tyrant, a bully. If a will is selfish and untempered, the stronger it is the more mischievous and intolerable it will be. A world full of such wills would be hell itself. Those conditions and experiences, therefore, which tend first to develop the will and then to discipline it are a part of the perfection of the school of life. Perfect conditions for a perfected race would be very imperfect conditions for an imperfect race. Discipline will no doubt cease as rapidly as the race is educated beyond the need of it. When the world has learned to obey the laws of its own life, it will no longer suffer, and no longer need to suffer.

III. GOD IN HUMAN SOCIETY

To the ancients one god ruled the hills, another the valleys, another the winds, another the seas, another the fruitful fields, and so on. When the earth thus made room for a multiplicity of deities, each was a very little god — only a somewhat magnified man. Under the influence of slowly increasing knowledge monotheism gained the adherence of the most enlightened peoples, and Jehovah was recognized by such as the God of the whole earth. Men's conception had become enlarged, and they now worshipped a much greater and more worthy deity. For thousands of years the earth was believed to be the greater and more important part of the universe; and the heavenly hosts were its attendant torch bearers. Then came the stupendous revelations of the telescope, and our earth which had seemed so immense became as the small dust of the balance.

As creation stretched out into infinity men's conception of the Creator expanded in like measure; and now we are overwhelmed in the presence of power and wisdom which are infinite. How much nobler, how much more worthy is our conception of God when we discover that not only in the whole world but in the whole limitless universe there are no unrelated facts or phenomena, that there is but one economy under the government of the one God! His boundless power and wisdom are infinitely better revealed by an ordered universe than they could be by a single star.

We need to gain a similar enlargement of our conception of deity as the God of *Wills* as well as of worlds; nay, rather as preëminently the God of *Wills*. Indeed, apart from wills I see little significance in worlds. Suns and planets reveal something of God's intelligence and power, but nothing of his character. The glory which the heavens declare is as void of love as starlight is of heat. God himself is will, for benevolent will is love; and only to wills can God reveal himself; and only through a perfect will could he be perfectly revealed. The will is the essential man. A strong or weak will means a strong or weak character. A right or wrong will means a right or wrong character. A human will brought into harmony with the divine is a far more wonderful thing, a far more costly, more precious, and more glorious thing than a sun or a star.

It is enormous conceit which imagines that our little earth is the only corner of the universe which is inhabited by wills; that God's moral government, which is infinitely higher than government by natural law, is confined to this infinitesimal corner of creation. As well might we imagine the continent of North America full of cities and villages with homes finished and fur-

nished for 100,000,000 people, and every one of them empty and desolate save only a single, one-story cottage out on Long Island. But this affords no adequate comparison, for all its terms are finite, even its folly. A wasted continent would be nothing as compared with a wasted universe. Are we to suppose that with the insignificant exception of the earth, the wide creation is simply something for God to look at? This would be very like conceiving of him as an omnipotent child who finds eternal amusement in watching an infinite swarm of ever-circling fireflies. Surely any conception of the universe which reduces it to an infinite toy is a reflection on its Creator. I cannot conceive of numberless empty worlds where there is no conscious life, no thought, no feeling, no happiness, no hope, no love, no aspiration, no godlike struggle, no achievement, no virtue, no character. Love demands persons for its objects; and if human love in any measure interprets the divine, God could not be satisfied with an endless wilderness of worlds. To no one of them could the Father's longing say: "My son, give me thine heart." To this beseeching cry of God an infinite number of worlds would leave a silent emptiness.

There are probably vastly more wills in the universe than there are worlds. Science tells us that some of these worlds are much older than our own and some much younger. Many are in the early stages of their making, and are not yet prepared for life. Others are in advance of our own; and no doubt in some, perhaps in countless numbers, God's kingdom is fully come, and his will is perfectly done.

A moral universe co-extensive with the physical, in which God is bringing moral order out of confusion, and establishing that perfect harmony with himself which is

perfect blessedness, would be as glorious a revelation of his benevolence and wisdom as is the physical universe a revelation of his intelligence and power.

And as the physical universe is one, so undoubtedly is the moral universe one, as the word signifies. Newton showed that every particle of matter influences every other particle, however remote; and it would be difficult to believe that matter is more widely related and farther reaching in its influence than spirit; that a boulder or a clod of earth can make itself felt in yonder star beyond the abyss of space, and that the subtle, spiritual life cannot.

The fact that God's moral government is an all comprehending scheme makes it certain that there must be many mysteries in the world which are beyond our understanding; and to deem God's dealing with us unjust or unloving, in any trying experience, is to pass judgment on a fragment of this life which is only a fragment of the world's life, which is only a fragment of the universal life. Such a judgment would be the height of presumption.

We read of "ministering spirits sent forth to do service for the sake of them who shall inherit salvation."[1] It is credible that the many who are summoned from positions of great usefulness, and whom we do not know how to spare, are called to some less developed world where they are more needed and where as ministering spirits they can render a service incomparably greater than would be possible here.

But if all this be deemed too vague and visionary, let us come back to our little earth of which we are sure, and where we know there are many millions of wills capable of making a heaven or a hell.

[1]Heb. 1:14.

We need a clearer and larger conception of the oneness that runs through both space and time. Says John Burroughs: "Man is the heir of all the geologic ages; he inherits the earth after countless generations of animals and plants, and the beneficent forces of wind and rain, air and sky, have in the course of millions of years prepared it for him. His body has been built for him through the lives and struggles of the countless beings who are in the line of his long descent; his mind is equally an accumulated inheritance of the mental growth of the myriads of thinking men and unthinking animals that went before him. In the forms of his humbler forebears he has himself lived and died myriads of times to make ready the soil that nurses and sustains him to-day. He is a debtor to Cambrian and Silurian times, to the dragons and saurians and mastodons that have roamed over the earth. Indeed, what is there or has there been in the universe that he is not indebted to?"[1] The world is one; there are no unrelated forms of life; there is no isolated existence. Lanier's "fair cousin cloud" signifies our kinship with all nature. And if we have something in common even with other planets, which we know, and much more with the rocks, plants, and animals of our own earth, what shall be said of our nearness to our fellowmen, our fellow spirits, so intimately related to our inmost life? This spiritual life of the world, the life of numberless wills, harmonized, is capable of expressing the beauty of the divine character as physical nature cannot. Numberless wills, great and small, with every gradation of strength and tone, each capable of disobeying but each choosing to obey, and thus perfectly attuned to the Perfect Will, are the strings of God's great harp from which his touch

[1] *North American Review*, September, 1912, pp. 325, 326.

draws the divine harmonies of heaven itself, infinitely more glorious than the unmoral "music of the spheres."

When prophetic ears hear such harmonies they only confirm the word spoken to us centuries ago wherein God "made known unto us the mystery of his will . . . unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth."[1] The world is full of conflict and mystery, but through it all God is working out his supreme purpose — the harmonizing of all things in heaven and on earth; and this oneness is to be realized "in Christ," in the acceptance of his teachings, in likeness to his character, and in obedience to his laws. This means a harmony of wills, a spiritual unity of love, of service and of sacrifice, to which "all things upon the earth," as well as in heaven, are to be subordinated. This perfect oneness Jesus foresaw, and for it he prayed in his great, high-priestly prayer: "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us; . . . that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one."[2] The perfection of his followers could be realized only in *oneness* — such oneness of love and such perfect harmony of purpose as existed between him and the Father.

Men could hardly have dreamed of such oneness between God and man, or of such oneness between men in God, had they not seen it actualized in Christ. He was a revelation of both God and man, and a union of both. If he was man's conception of God, he was also God's conception of man, God's ideal for humanity, such a humanity as could become one in him, and one

[1] Eph. 1:9, 10.

[2] John 17:21, 22.

with him. The human perfection of Jesus was not an evolution, but an anticipation. We cannot account for him. That this consummate flower of the race should have appeared when it did was what men call a miracle. If, when dry land was first upheaved from the face of the deep, millions of years ago, a perfect water lily had emerged from the sea slime, it would have been beyond all that we know of law — a miraculous prophecy of the beauty which God's love now makes so natural and so common that men forget to marvel. Jesus' anticipation of perfected humanity was as much more wonderful as moral beauty is more costly and more glorious than material beauty. Human nature perfected in him was a prophecy of that far future when God shall have completed the redemption and spiritual evolution of the race, and love shall have triumphed to the uttermost.

In the light of Jesus' prophetic character and of his prophetic prayer — "Thy kingdom come; thy will be done in earth as it is in heaven" — a few from age to age have dared to hope that an ideal society would yet be realized here in this world. With the new knowledge and the new altruism men are now feeling after a new social ideal,[1] and the vision of Isaiah and of Jesus is again seen, kindling a new enthusiasm which is firing not a few. In the summer of 1908 the venerable poet, Julia Ward Howe, had an experience which she described as follows: "One night recently I experienced a sudden awakening. I had a vision of a new era which is to dawn for mankind. . . . There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words — the light of the new-born hope and sympathy — blazing.

[1] See Chap. IV of Vol. I.

The source of this light was born of human endeavour, the immortal purpose of countless thousands of men and women who were equally doing their part in the world-wide battle with evil, and whose energy was directed to tear the mask from error, crime, superstition, greed, and to discover and apply the remedy.

"I saw the men and the women, standing side by side, shoulder to shoulder, a common, lofty, and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting goal to gain. I saw them like a mighty army laden with the fruits of their research, their study, their endeavour in this battle with the powers of darkness, and ready to tear vice from the earth, to strip away all selfishness of greed and rapine.

"Then I seemed to see them stoop down to their fellows and lift them higher and higher — men and women, a vast host whom none could number, working unitedly, equally, with superhuman energy, all for the extirpation of the blackness of vice, and for the weal of the race.

"And then I saw the victory. All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding, all encompassing sympathy and ever-present help, the era of perfect love, of peace passing understanding."

Surely her eyes had "seen the glory of the coming of the Lord."

Those who believe that man and his dwelling-place were finished when they were begun, who inform us that we cannot change human nature, who though forced to recognize change do not believe in progress, who think

the world's changes are for the worse, and that the Golden Age is in the past, look on all such hopes and enthusiasms as Utopian, foolish, and fanatical. Nor can we expect anything better of men whose knocks from the world have hardened their hearts as well as their heads; but even those who really believe in God and humanity and, therefore, in the world's future, sometimes lose confidence. When they see so much degradation and misery in the world which they *know* to be needless, and to remedy or prevent which they struggle long and in vain to procure the means, though Christian men and women all around them are living in luxury, then comes the doubt whether after all God knows, or knowing cares, whether he really loves, or if so, really governs; then in deep discouragement comes the darkest horror of which any one who loves God and his fellowmen is capable — a spiritual earthquake in which the pillars of God's government seem to rock, and a rational scheme of the universe to totter.

In such an experience one finds his faith again when he remembers under what conditions Jesus believed in God's love and in the coming of his kingdom. Consider the world on which he looked. Poverty was almost universal. The wealth of a few necessitated the want of the many. Taxation was oppressive and tyrannous. Justice was cruel; war was common; famine was frequent. That world had no medical or sanitary science; the sick, the lame, the maimed, the blind, the leprous, suffered and swarmed on every hand. Cities and whole continents were smitten and wasted by plague. There was no conception of the rights of man based on his native dignity and worth. Slavery embittered the lot of half the population of the Roman world. The slave was a thing, "a piece of furniture

possessed of life." He could be scourged, tortured, crucified. The master of Epictetus wantonly broke the leg of his slave to see how well this illustrious philosopher could bear pain. When Jesus was a boy 400 slaves on one estate were crucified because their master had been murdered. Tyranny, cruelty, outrage, were the common lot of the common people. And yet in such a society, in the face of such misery, Jesus could believe in the fatherhood of God and teach that the ruler of the world was love. It should be remembered in this connection that there was no naturalism then, no absentee God; his agency was recognized in every event of nature and of history.

It should also be remembered that Jesus had never looked upon any such embodiment of love, divine and human, as we see in him. He, for us, removes the conception of a life of love from the visionary and ideal to the actual and practical; he translates the highest conceivable aspiration into an embodied fact; what would otherwise have been a Utopian dream becomes a demonstration in flesh and blood.

Jesus believed in love embodied in divine fatherhood and human brotherhood, not because of what he *saw*, but because of what he *was;* because he himself was love. And he who purposes with him, and loves in some measure as he loved, is able to believe that God's will is yet to be done in earth as it is in heaven, and that love is yet to transform all kindreds and peoples and tongues into the oneness of a universal brotherhood.

But, it is asked, if God is love and is creating an ideal society in the earth, and if nature's laws are only the methods of the divine will, why should pestilence inflict indiscriminate suffering and death regardless of character? It may be necessary that the violation of

beneficent laws should carry penalties, but why should penalties fall on the unoffending? Why should the innocent wife and child suffer for the sins of the guilty husband and father? Why should health and happiness so often lie at the mercy of strangers? This raises the whole question of vicarious suffering, which is so large a part of life and of its mystery.

There may be other reasons which we cannot guess, but there is one which to my mind renders others hardly necessary, and that is the oneness of humanity. We have seen that nature is one, and that the universality and uniformity of natural laws reveal that oneness. We have seen that this oneness is necessary to human well-being, and that without it — without a justified confidence in the constancy of nature — experience would have no value, there could be no progress in knowledge or in civilization. We have seen also that penalties for the violation of nature's laws were, therefore, necessary; and that it has been worth while for us to pay the penalty of suffering exacted by those violated laws in order that we might become acquainted with them, and by obeying them reap a rich reward. We have further seen that the divine intelligence and power are far better revealed in a world that is one than would be possible if a score of gods administered as many different departments of nature.

Men are only beginning to learn that the *oneness of human life* — the oneness of humanity — is as real as the oneness of nature, and that the universality and uniformity of *vital* laws reveal that oneness. The profound importance of this fact, which has been hardly more than suspected by a few, will have measureless influence on the future of the race. The vital laws (physical) by which humanity is unified in its succeed-

ing generations will be discussed elsewhere under *Heredity;* the vital laws (moral and spiritual) by which humanity is unified in the different members of society will be briefly considered in the following pages.

Again, the oneness of nature is no more essential to human well-being and the progress of civilization than is the oneness of humanity. We have already seen[1] that apart from society the individual could not develop the common characteristics of mankind, and could not take the first step in civilization. And not only the beginnings of civilization but its highest accomplishments are no less dependent on the fact that society is living one great life.

Again, penalties are no more necessary and useful in teaching the laws of matter and their value than in teaching the vital laws of society and their worth. And it is as fitting that we suffer for the sake of learning the latter as for the sake of learning the former.

And once more let us remind ourselves that the oneness of an ordered material world does not better reveal the intelligence and power of God than the oneness of an ordered society reveals his benevolence and his wisdom.

Glance now at the three fundamental laws which reveal the oneness of the life of society. Mr. Spencer says: "All phenomena displayed by a nation are phenomena of life, and are dependent on the laws of life." One of these laws which is co-extensive with all organized life, whether vegetable, animal, or social, is that of service. An organism must have organs, and the function of every organ is to serve. Each organ and member of an organism serves every other organ and member, and all serve each.

[1] Vol. I, pp. 182-188.

The higher the kingdom, the greater is the number of laws which obtain; and when in the scale of being we rise to animate life, we find that to the law of service in the vegetable world has been added the law of sacrifice in the animal. As something cannot be obtained from nothing, in order to sustain the activities of animal existence countless living cells are constantly consumed, the loss of which is supplied by new cells constantly formed. Thus in the animal kingdom we find not only the law of service but also that of sacrifice.

When we rise to the social organism we find the laws of service and of sacrifice in full operation; if they were suspended, society would perish. But their operation at the present stage of social evolution is not normal and healthy; hence social restlessness, soreness, and disease. In the individual organism, organ and cell have no power to refuse service and sacrifice; but in the social organism man, the social cell, is endowed with will, and hence may obey or disobey the vital social laws of service and sacrifice. We indeed have service, but much of it is that of the slave; we have sacrifice, but much of it is that of the victim; hence social discontent, and hence the need of the added social law of love which makes service a joy and sacrifice a privilege. Love transforms the slave into a freeman and the victim into a hero.

The service and sacrifice rendered by the organs and cells of our bodies come under the natural government of God. When, however, we rise to the social organism we are on a higher plane where there are wills and where God's moral government obtains. On this higher plane service and sacrifice need to be elevated from natural to moral laws, which is accomplished by the introduction of a moral motive. Thus love transforms and glorifies the laws of service and sacrifice, and these

three become the fundamental, vital laws of the social organism.[1]

Because of this oneness of humanity the well-being of each of us is largely conditioned on the well-being of all. When one member of the body suffers, all the other members suffer with it, because they share one life. If the eyes transgress the laws of health, the penalties are inflicted not on the offending members alone, but on the whole body. When one member of the family suffers, the other members also suffer, because the family life has been unified by love. We do not infer, therefore, that the oneness of the family is an evil; it is, instead, the richest of earthly blessings, and is fruitful of incomparably more joy than sorrow. It is true that the oneness of society costs a measure of suffering, but it affords immeasurably more of good than of evil. Our social ills to-day spring not so much from the oneness of our lives as from the lack of that complete oneness which would result from complete obedience to the three fundamental social laws.

Men have been very slow to look across the boundary lines of family, clan, tribe, nation, race, and to recognize the oneness of humanity; and common hardships and perils, common disasters and sufferings have, therefore, been necessary to reveal and to strengthen the underlying unity. Such experience is the common cup that presses every human lip, that in the fellowship of suffering we may discern the common life.

If the price seems too great, it only means that we do not appreciate the incalculable value of the purchase. The need is world-wide and time-long, and therefore

[1]There is a difference of opinion whether society constitutes an organism. See "Our World," Vol. I, pp. 92-95. For a fuller discussion of these vital laws see the writer's "Times and Young Men," pp. 104-114.

greater far than the price which can be paid by any individual, or community, or nation, or generation.

Mankind was planned for oneness; and when human life is perfectly normal it will be perfectly one. It is the disintegrating power of selfishness, of self-assertion, which postpones the perfect oneness foretold and prayed for by the Master. When love has fully had its way, and sacrifice has fully crucified self-will, and mutual service has been fully fitted to mutual need, then the oneness for which the world was made and for which it blindly longs will have been fully realized.

Would not such a God-inhabited society be a God-revealing society? We are told that the primitive Christian conception of the Holy Spirit was that of God socially incarnate. It was not only the conception of God present in society but of God working in society. When the Spirit of the Lord came upon Bezaleel and Joshua and Samson, and all the rest, they *did* things. Men are represented in the Scriptures as "*moved* by the Holy Ghost." His influence is quickening; he gives power, courage, earnestness, effectiveness. All these imply action, and action which is directed to service. The Scriptures are full of references to the Spirit's activities, which we comprehend under the expression, "the ministrations of the Spirit." President Hyde says: "The Holy Spirit is the realization of the will of God in the life of humanity."[1]

Jesus is represented to us in the New Testament under many titles and symbols, but the central idea is that of sacrifice. He was "the Lamb that hath been slain from the foundation of the world."[2] When John the Baptist saw Jesus coming to him he exclaimed:

[1] "Outlines of Social Theology," p. 80.

[2] Rev. 13:8.

"Behold the Lamb of God, which taketh away the sin of the world!"[1] His life was sacrificial; his death was sacrificial. He is called "Prophet" and "King," but the title by which he has entered most deeply into the thought and heart of the church is that of "Priest" who offered himself a sacrifice.

Again, God is known to us by various names, but that which was oftenest on the lips of Jesus, and is oftenest on ours, is "Father," which always carries with it that new, best name of Love. Service and sacrifice are expressions of love; it is by them that love is revealed. Love, service, and sacrifice are a holy trinity, a triune embodiment in human society of the triune God — the God of love revealing himself in the Holy Spirit as a serving God, and in Jesus Christ as a sacrificing God.

Surely a society whose regnant laws are love, service, and sacrifice is an embodiment and a revelation of God which would be impossible in any human life isolated from its kind.

God is thus revealing himself in human relations as fully as we will permit him; not as a sort of divine pageant for the wonder of a gaping world and for his own glory, but for the education and transformation of the world, that "beholding the glory of the Lord," we may be "changed into the same image from glory to glory."

Yes, "All's right with the world," not because "God's in his heaven," but because he is in his *earth* — in nature, in human life, and in human society, preparing them for the greater glory of his fuller indwelling.

[1] John 1:29.

CHAPTER II

GOD'S KINGDOM IN THE WORLD

Among the greatest events of the century of marvels was one which signalized its later years, namely, the rediscovery of the Kingdom of God. It can hardly fail to have as great influence on civilization as had the discovery of the New World. And as the "New" World is geologically older than the "Old" World, so the new conception of the Kingdom of God, which is now gaining currency, antedates that which it is destined to supersede, for it is the conception of the Founder of Christianity, and is new because it is so old.

To many it seems strange that 1900 years after the birth of Jesus any should be asking, What is the real purport of Christianity? The inquiry is a part of the universal challenge made to all that claims our belief; and is the natural result of discovering the scientific method, the application of which has rebuilt the temple of knowledge, dedicating it to the pure worship of truth, and casting many an idol on the rubbish heap.

In asking what was the Christianity of Christ, the scientific spirit does not content itself with creeds nor inquire of commentators. We are no longer satisfied to receive the water of life through duly authorized and correctly labeled conduits, but go back to the fountain head — even Christ himself. Never before were his character and teachings so profoundly studied; and

as Principal Fairbairn says: "This generation knows more of Christ than any generation between his and ours."

Theologians have taken the teachings of Jesus and have built them into various systems of theology, supplying such dogmas of their own invention as logic might require for the completion of their systems. These different systems would seem to spring chiefly from differences of emphasis. Thus a strong emphasis on the divinity of our Lord produces one system, and a strong emphasis on his humanity produces another. If the theologian makes the divine sovereignty the cornerstone of his system, he builds very differently from him who is profoundly impressed with man's free agency. So it happens that men who accept the authority of the same Scriptures may hold very different and even conflicting theologies because of the different emphasis which they lay on the same truths.

If, therefore, we would acquaint ourselves with the Christianity of Christ, it is important for us to consider

I. WHERE JESUS HIMSELF LAID THE EMPHASIS IN HIS TEACHINGS.

Religion is based on belief in unseen and mysterious spiritual powers. While it expresses itself in visible rites and tangible monuments, it lays its chief emphasis on that which is unseen and eternal. Jesus was remarkable as a religious teacher in that he had very little to say of the hereafter and very much to say of the here. The church has had a strong consciousness of herself and of the importance of her claims, and the pulpit has laid great emphasis on the soul, death, and the future life. It will be a matter of surprise to many to learn that what Jesus has to say in the three Synoptic

Gospels touching the several subjects of the *church*, the *soul*, *death* (including his own), *heaven*, *immortality*, and *eternal life*, could all be printed on a little less than a single page of Bagster's Polyglot Bible. That is, these subjects occupy in his teachings less than one sixty-second part of these three gospels. The word soul does not once occur with any religious significance in the entire book of Luke. Not once does Jesus use the words eternal life in this gospel; nor does the word church once occur in either Luke or Mark. Only twice in the Synoptic Gospels does he speak of eternal life — once as the reward of those who had served their fellowmen,[1] and once as the reward of those who had sacrificed for him.[2] He speaks of the earth and the world more than twice as often as he refers to heaven. He mentions the body much more frequently than the soul. He exhorts men to believe the gospel, and repeatedly makes belief the condition of physical healing and of prevailing prayer, but only twice in these three gospels does he make believing the condition of salvation,[3] while his teaching is full of the imperative necessity of obedience.

The slight attention given by Jesus to death, eternity, and faith as compared with life here and loyal obedience does not throw the slightest shade of uncertainty on the reality of heaven and eternal life, and the necessity of faith in order to gain them. A single, perfectly clear and unmistakable statement of these truths from the lips of Jesus makes them as certain as if he had reaffirmed them a score of times. He did not leave us in doubt touching these truths of infinite importance. He

[1] Mat. 25:46.
[2] Mark 10:30.
[3] Mark 16:16, Luke 8:12.

brought life and immortality to light; he revealed heaven both as a state and a place, and made explicit and express the condition of eternal salvation. But the small place which these truths occupy in his teachings plainly shows that they did not absorb his attention, and that he did not intend they should absorb ours. These truths were unmistakably taught but they were not *emphasized.* What he did emphasize was the *Kingdom of God;* and we shall see later that the constant reiteration of this great truth was the most practical and effective way of teaching the distinctly spiritual truths which he stated but on which he did not dwell.

There is no room to doubt where Jesus laid the emphasis of his preaching. At the beginning of his ministry he took up the cry with which John the Baptist had announced his coming — "Repent ye, for the kingdom of heaven is at hand."[1] The kingdom was the subject of the Sermon on the Mount. Indeed, this was his habitual theme: "And Jesus went about in all Galilee teaching in their synagogues, and preaching the gospel of the kingdom."[2] He expressly declares that it was to preach these good tidings that he came: "I must preach the good tidings of the kingdom of God to the other cities also; for therefore was I sent."[3] His commission to the twelve apostles was: "As ye go, preach, saying: the kingdom of heaven is at hand."[4] The seventy, whom he sent into every city and village which he expected to visit, were to declare: "The kingdom of God is come nigh unto you."[5] "The kingdom of heaven is like" was the most common introduction to his parables. His instruction is called: "The word of the

[1]Mat. 4:17.
[2]Mat. 4:23.
[3]Luke 4:43.
[4]Mat. 10:7.
[5]Luke 10:1-9.

kingdom;"[1] explaining his teaching to his disciples was making known to them "the mysteries of the kingdom."[2] His followers were taught to pray daily: "Thy kingdom come."[3] To one who asked that he might first bury his father before following Jesus, he replied: "Leave the dead bury their own dead; but go thou and publish abroad the kingdom of God."[4] During the interval between his resurrection and ascension his theme was still the same that it had been in his public ministry, for we are told that he was seen of the apostles forty days, "speaking the things concerning the kingdom of God."[5]

Though religious topics which the pulpit has considered of vital importance were referred to by Jesus only once or twice or not at all in a single gospel or in all three of the synoptics, he spoke of the kingdom more than fifty times in the gospel of Matthew and more than a hundred times in the first three gospels. And when he could no longer proclaim it his final commission to his followers was to carry the good news of the kingdom to all peoples. "And this gospel of the kingdom shall be preached in the whole world."[6] The kingdom was the beginning, the middle, and the end of his message — the obvious and unmistakable burden of his teaching. Says Dr. Archibald Robertson, principal of King's College, London: "Whatever difficulties may attend the attempt to do justice to the fact in modern theology, there can be no question that in our Lord's teaching the Kingdom of God is the representative and all-embracing summary of his distinctive mission."[7] If,

[1]Mat. 13:19.
[2]Mat. 13:11.
[3]Mat. 6:10.
[4]Luke 9:60.
[5]Acts 1:3
[6]Mat. 24:14.
[7]"Regnum Dei," p. 8. The Bampton Lectures, delivered at Oxford University, 1901.

then, we would understand the Christianity of Christ, we must inquire

II. WHAT DID JESUS MEAN BY THE KINGDOM OF GOD?

It is significant that Jesus, like John the Baptist, began preaching the kingdom without any definition of it; which is proof that none was needed because the conception had long been familiar to Jewish minds. If he meant by the words, kingdom of God, something radically different from what his hearers understood by them, all of his teachings concerning the kingdom would necessarily be misunderstood.

If a publicist lectures anywhere in this country on the Future of the United States, it is entirely superfluous for him to explain that he means the United States of *America*. Every hearer understands perfectly what is the subject of discourse. The speaker may have a much nobler ideal of the country's future than any of his hearers, and may hold fundamentally different convictions of the way in which the highest ideal is to be realized; and on these points he may be easily misunderstood, but it is absurd to suppose that he means by the "United States" something radically different from what is universally understood in North America by those words. To imagine that he means the United States of Brazil or of Argentina is to charge him with gratuitous folly and dishonesty.

Jesus had a conception of the kingdom's future as much more exalted than that of his hearers as his character was more exalted than theirs, and, as we shall see, he had radically different ideas as to the means by which the kingdom was to be realized; but to suppose that for three years he used this popular expression in a sense entirely foreign to popular usage, and that, too, without

definition or attempt to correct the resulting misapprehension of his disciples, is simply incredible.

What then was the Jewish conception of the kingdom of God?

Israel was founded as a theocracy. This does not mean that the nation was ruled by its priesthood as so many peoples have been. Its rulers, whether judges or kings, were simply vice-gerents of Jehovah; the priests were rather the representatives of the people. While the kings represented the authority of Jehovah, the prophets were his spokesmen who rebuked and instructed the nation concerning the character and government of their invisible king.

As the prophets in succeeding ages gained more and more exalted conceptions of God, they gained nobler conceptions of his kingdom. At first it was little more than a political ideal which glorified Israel about as much as it did Jehovah; but in the course of two and a half centuries the matured prophetic conception became that of a world-wide society in which universal obedience to the divine law, administered by the Messiah, would bring universal blessing, both spiritual and temporal.

There are three essential elements in every kingdom, namely, (1) its location, (2) its extent, and (3) its character. Let us look briefly at Israel's conception of the kingdom of God in these three aspects.

1. The kingdom of God was distinctly an earthly kingdom.

When it first took form in the national mind there was no clear conception of any life other than the earthly. Professor Runze of the University of Berlin says concerning the doctrine of immortality in the Old Testament: "Existence after death, when not directly

denied, is problematical (Ps. 88:11-13). . . . But neither the promises which inspired the patriarchal, nor the motives of the Mosaic, legislation contain clear indications of the endurance of the individual. The account of Elijah's Translation is indecisive, as are the case of Enoch and the Saga concerning Moses' death. . . . Previous to the time of the Maccabees, hope of a new and perfect form of existence beyond the grave is rarely met."[1] The few scattered passages of doubtful meaning (the chief passage is Job 19:25 seq.) do not afford the slightest foundation for a great national conviction which for many hundreds of years powerfully influenced the national history. The visions of future glory which the prophets saw all had a firm foundation on the earth.

There is an intellectual vice, very common among excellent religious people, which undertakes to "spiritualize" pretty much everything mundane in the Bible; but the utmost ingenuity of spiritualizing exegesis could hardly transfer to heaven the "hole o the asp" and the "cockatrice's den" of Isaiah (11:8). There cannot be the slightest possible question that in the Jewish conception the kingdom of God, whether in its beginnings or in its consummation, was an earthly kingdom, precisely here in this same world of ours.

2. The Israelitic conception of the *extent* of that kingdom is equally beyond doubt.

The fundamental law of the nation — the Ten Commandments — unlike that of any other people, was absolutely universal in its applicability. The people, by reason of contact with their idolatrous neighbours and unlawful intermarriage with them, were for centuries prone to the worship of tribal gods. But when through

[1]The New Schaff-Herzog Encyclopedia, Vol. V.

the rebukes of their prophets and the discipline of events they became at length believers in the one living and true God, it was natural and doubtless inevitable that, with a theocratic conception of government, a universal God and a universal law, they should look forward to a time when that God and his law would be acknowledged by the Gentile world, and their own nation would become the chosen instrument of extending his government to the ends of the earth.

The Davidic empire and its glory, expanding in the national vision until its dominion was universal — the world ruled from Zion by the Lord's Anointed — became the national conception of the kingdom of God.[1]

3. The nation conceived of the *character* of God's kingdom as something ideal.

Among sacred writings the Old Testament is remarkable as revealing a righteous God whose relations to men are ethical. The sway of Jehovah, therefore, universally accepted would mean universal righteousness; and a new reign of righteousness involved a new social order, for wrong of any sort between man and man was an affront offered to God himself. One's relations to Jehovah could not be right, if his relations to his fellows were wrong. "Thousands of rams," and "ten thousands of rivers of oil," and even "the firstborn given for one's transgression" would not suffice. One must "do justly" and "love mercy" as well as "walk humbly with God."[2]

Furthermore, universal righteousness would bring universal prosperity. The fact that the Israelites as a people had, in Old Testament times, only a dim and

[1] Isaiah 2:3, 24:23; Ps. 48:2; Mic. 4:12; Dan. 7:14; Ps. 72:8-12.
[2] Mic. 6:7, 8.

uncertain belief in immortality rendered the rewards and punishments of this life the controlling motives to righteousness.[1] If the people were obedient, they should enjoy the early and the latter rains, gather their corn, wine, and oil, eat and be full. But if they turned aside to other gods, the heavens should be shut up, and the land smitten with pestilence and famine.[2] When, therefore, the prophets foresaw the coming of God's kingdom in righteousness, they saw Israel crowned with all blessings, spiritual and material.

"Thy people also shall be all righteous."[3] "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."[4] "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."[5] "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose."[6] "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat."[7] "They shall sit every man under his vine and under his fig tree; and none shall make them afraid."[8] "And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God that hath dealt wonderfully with you."[9] "And all nations shall call you happy; for ye shall be a delightsome land, saith the Lord of hosts."[10]

---

[1] Isaiah 26:9, 10.
[2] Deut. 11:10-17.
[3] Isaiah 60:21.
[4] Hab. 2:14.
[5] Isaiah 55:13.
[6] Isaiah 35:1.
[7] Isaiah 65:21, 22.
[8] Mic. 4:4.
[9] Joel 2: 24, 26.
[10] Mal. 3:12.

Not only should the poor be satisfied with bread,[1] but riches should be increased. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."[2]

The people should be freed from bodily imperfection, and blessed with long life. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then the lame man shall leap as an hart, and the tongue of the dumb shall sing."[3] "There shall be no more thence an infant of days, nor an old man that hath not filled out his days; for the child shall die an hundred years old."[4] Moreover, peace should reign, not only between nation and nation, but even in the animal world. "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."[5] "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain, saith the Lord."[6]

So blessed and so profoundly different should the new order of things be that Isaiah calls it a new creation — "A new earth; and the former shall not be remembered. . . . But be ye glad and rejoice forever in that which I create. . . . And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her."[7]

Surely a kingdom of such character, here in the earth, and universal in extent would be nothing less than an

[1] Ps. 132:15.
[2] Isaiah 60:17.
[3] Isaiah 35:5, 6.
[4] Isaiah 65:20.
[5] Mic. 4:3.
[6] Isaiah 65:25.
[7] Isaiah 65:17, 18, 19.

ideal world, and that in a word was the Jewish conception of the kingdom of God fully come.

This makes it fairly clear that Jesus meant by "the kingdom of God" *an ideal world*. He did not go up and down the land saying that a new dispensation was soon to appear; he did not declare that a new kingdom was about to be set up, but that "*the* kingdom," the well-known kingdom, the same kingdom of God which the prophets had foretold, which the fathers had expected, and for which John had summoned the nation to prepare by repentance, that *this* kingdom was now at hand.

Professor Bruce speaks of the kingdom of God as an ideal hovering in heavenly purity above all earthly realities, not to be found in any existing society, but like all ideals seeking embodiment.[1] But ideals are not entities which hover and seek. They have no existence apart from conscious beings. Whose then is this ideal of heavenly puri y? Why not call it *God's ideal for the world?* As fast as that ideal is embodied in the church (where surely it should find the easiest lodgment and the most perfect expression), in the family, in industry, in politics, in legislation, and in all human society, so fast the kingdom comes. We cannot doubt that God's perfect will embodies his perfect ideal; when, therefore, God's will is done in earth as it is in heaven, then his kingdom will be come in earth as it is in heaven.

If this view is correct, as I am convinced that it is, the kingdom of God as conceived by men can be nothing fixed and absolute. It must vary in different ages and with different individuals as they and their conceptions of God vary. So far as we become like him, our conception of an ideal world will approximate his. The

[1] "The Kingdom of God," p. 252.

Jews to whom Jesus preached had world ideals very different from those of Isaiah and Micah, and still farther removed from that of Jesus. In their ideal world Israel would stand far above all the nations with his foot firmly planted on the neck of the detested Roman Power; but Jesus had no more political ambitions for his countrymen than for himself. His conception also of the righteousness of an ideal world, and the way in which that righteousness was to be attained, differed radically from the ideas of the scribes and Pharisees; but to him and them and to all his hearers the expression, kingdom of God, meant an ideal world and nothing else.

When a Christian missionary talks to a company of Hindus, he cannot use for God a word which his hearers might understand to mean a sacred cow or any one of 100,000 brass images; but when he addresses an audience of Moslems he uses the same word for God which they do, because they understand by it what he means by it, namely, the Supreme Being. He does not need to explain to them that God is one, or that he is almighty, or that he is everywhere present. All this goes without saying. But when he speaks of God's moral character and the way by which men may come into harmony with him, touching which his views differ from theirs, then he is careful to explain, and to make clear, the difference between them. This is precisely what Jesus did touching the ideal world, or the kingdom of God, which he declared was at hand. The first two of the three essential elements of the kingdom, namely, its location and its extent, he did not discuss, but assumed, because on those points he was perfectly at one with his hearers.

He assumed that the kingdom of heaven was not

beyond the stars, but precisely here in the earth. He taught his disciples to pray, "Thy kingdom come, Thy will be done *in earth* as it is in heaven." As we have already seen, he had much more to say of life than of death, and much more to say of life here than of life hereafter, more to say of earth than of heaven. Jesus did not encourage the tendency, common in his own age and still prevalent, to separate religion from life, thus making it ritualistic and identifying it with certain places and times and acts called sacred. Instead, he sought to realize his conception of an ideal world by making all times, all places, and all acts sacred. He gave no countenance to the fundamental heresy of dividing life into the sacred and the secular; nor did he apportion life between time and eternity, earth and heaven. Those who know God and Jesus Christ whom he sent are living the eternal life *now*, for such knowledge, he declared, constitutes the eternal life.[1] "He that believeth *hath* eternal life."[2] In his interview with Nicodemus he spoke of himself as already "in heaven."[3] Notwithstanding his rejection by his fellow countrymen; notwithstanding all the sin and misery which he saw round about him, heaven was where he was, because he is in heaven in whom heaven is. The Christianity of Christ is the religion of the "other" world here, the religion of eternity now; a religion to which there is nothing "common or unclean"; a seven-days' religion which bids us, Remember the seven days to keep them holy; not an intermittent religion with an occasional God; nor one which serves now God and now Mammon; but a single-eyed religion that sees life whole and makes

[1] John 17:3.
[2] John 6:47.
[3] John 3:13.

it the undivided service of one Master. As has been shown already, Jesus laid the emphasis of his preaching on *here* and *now*, thus constantly assuming that the kingdom of God was here in the earth and close at hand.

In one instance, however, Jesus instead of assuming that the kingdom was in the earth explicitly stated it. When his disciples asked him to explain the parable of the tares, he told them that the field in which tares had been sown was the *world* (Mat. 13:38). At the harvest these tares would be gathered out of his *kingdom* (Mat. 13:40, 41). This definitely locates the kingdom in the world.

No less did he assume, what every one of his hearers believed, that the kingdom of God when fully come was to be universal. Jesus had the world vision. God so loved not the Jews only but "the *world*" that he sent his son. "Ye are the salt of the *earth*." "Ye are the light of the *world*."[1] His declaration to Pilate that his kingdom was not of "this world" had no reference to the location or extent of that kingdom, but to its character, as is shown by the context: "if my kingdom were of this world, then would my servants fight." It was a declaration that his authority was not based on force. "This world" and the "Prince of this world" represented the evil and the opposition which the kingdom of God was destined to overcome. Those great circles of truth which include the whole earth, "whosoever," "all," "every one," "any man," "all nations," "all men," "the earth," and "the world," are frequently recurring words in his teachings. And his final charge to his disciples was that they go "into all the world" and preach the good news to "every creature." It is true Jesus said to the Syro-Phœnician woman: "I

[1]Mat. 5:13, 14.

was not sent but unto the lost sheep of the house of Israel."[1] But this referred to his mission in the flesh. His time was very short; and his only hope of filling the world with the seed of his truth was in cultivating the soil which for centuries God had been preparing among his chosen people. Jesus had none of the race prejudice which was characteristic of his times and of his countrymen. His favourite designation of himself was not Son of David or Son of Israel, but the "Son of man" — not tribal nor national, but generic. His character and his claims, his mission and his kingdom, were alike universal.

What then was the *character* of the kingdom of God as Jesus conceived of it? Great minds and generous spirits both in ancient and modern times have had visions of a glorified earthly society. Thousands in our own day who have been heart-bruised over the endless chapters of human sin and wretchedness and who have spent themselves to rescue a remnant have gained a mighty access of courage and hope, of joy and eager enthusiasm, by a vision of God's kingdom fully come in the earth. And do we imagine that there never rose before the mind of Jesus an ideal world? Can we suppose that he, whose character and teachings, whose life and death gave us this glorious vision, himself never attained to it? Do we dream that he whom millions love and worship as the Saviour of the world never conceived of a world saved? Impossible!

But we are not left to conjecture or to probabilities. We know that Jesus was familiar with the Psalms and the Prophets, and that he had read therein the glowing anticipations of the Messianic reign over a glorified world. He was not only acquainted with these proph-

[1] Mat. 15:24.

ecies but firmly believed that they were to be fulfilled in himself. He went into the synagogue at Nazareth, and, reading a Messianic prophecy in Isaiah, said to the people: "This day is this scripture fulfilled in your ears."[1]

It should be observed that in the conception of Israel the Messiah was to be, in character, office, and work, distinctly national. As the later prophets conceived of the kingdom of God as a world-wide society, their conception of the Messianic reign became universal, but he was to be in a peculiar sense the Saviour of the nation. There is not a syllable in the entire Old Testament which indicates that the Messiah was to be simply a Saviour of individuals.

It has already been shown[2] that for thousands of years philosophers have stumbled into a most serious fallacy over a false antithesis — "the individiual *or* society." Within a few months I heard a company of distinguished men exclaim in chorus: "A man *must* be either an individualist or a socialist." Great numbers are making a similar mistake in supposing that Jesus must have been "either the Saviour of the individual *or* the Saviour of society." The people of Israel had little or no conception of individual salvation as necessary to national or social salvation, and, therefore, had little or no idea of its means or method. On the other hand, the Christian church, generally speaking, has had no appreciation of social salvation as necessary to individual salvation, and, therefore, has not conceived of Christ as the Saviour of society. It will be shown later[3] that it was one of Jesus' great triumphs as the Light of the

[1] Luke 4:21.

[2] "Our World," Vol. I, Chap. VIII.

[3] "Our World," Vol. III.

World to reveal the principles by the application of which a perfect balance between the individual and society might be established. I believe that the rediscovery of the Christianity of Christ will give to the world what it has never yet seen in any age or nation, this balance so redressed that the interests of neither will be longer sacrificed to the other, and that the perfecting of each will be seen to depend on that of both.

Jesus as the Messiah must certainly have considered himself the Saviour of society. This seems to me to be plainly indicated by the character of the third and crowning temptation which he suffered in the wilderness. The preaching of the Baptist had aroused the eager expectation of the nation, and Jesus' baptism at the hands of John had turned all eyes upon him. The full consciousness of his Messiahship must have dawned on him at some time, and must almost necessarily have been attended with certain struggles and temptations. It is most reasonable to suppose that it came in connection with his baptism, and that the resulting ferment of mind drove him into a forty days' solitude and for that period rendered him superior to bodily want. It is also quite reasonable to suppose that he now became conscious, for the first time, of the possession of supernatural power. That power would naturally be bestowed or manifested on his public entrance into the office in which it was to be exercised. His case was wholly exceptional, ordinary rules of conduct did not apply. Here was room for doubt and struggle over questions like the following: "What are the limits of this power? What are the laws of its exercise? What constitutes its right and wrong use?"

His first struggle seems to have been over a tempta-

tion to use this new, strange power in a way which would have implied distrust of his heavenly Father. The second temptation, by a natural reaction, was to exercise in God a presumptuous confidence. In the third, we are told, "Again the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me."[1] This has been understood almost universally as a temptation to worldly ambition. Says Canon Farrar: "Foiled in his appeal to natural hunger, or to the possibility of spiritual pride, the tempter appealed to the last infirmity of noble minds and staked all on one splendid cast." Says another writer: "If thou wilt fall down, either in formal outward worship, or by an act of the mind and heart, acknowledging Satan's claim, and accepting a temporal instead of a spiritual dominion, and choosing to be monarch of the nations rather than the Messiah of God and the Saviour of men——"

It is not strange that those who thus understand the third temptation find in it an insoluble mystery, for Christ could not have been thus tempted without sin. There can be no temptation without desire; and the desire to grasp universal dominion for the glory of it, for the gratification of a worldly ambition would have been superlative worldliness. It is surprising that any one can entertain such a conception of the character of Christ. "A temporal or a spiritual dominion, the monarch of nations or the Saviour of men!" After Judson had toiled in Burmah for three years without having baptised a single convert, he wrote to a friend: "It is a most filthy, wretched place. Missionaries

[1] Mat. 4:8, 9.

must not calculate on the least comfort, but what they find in one another and their work. However, if a ship were lying in the river, ready to convey me to any port of the world I should choose and that, too, with the entire approbation of all my Christian friends, I would prefer dying to embarking." Can any one imagine that Judson would have left his work to be crowned a king? To suppose that Jesus could have been tempted to forsake his great mission of salvation by this lure of an empire's sceptre is to place him far below many of his own followers. Ask to choose between temporal and spiritual conquests a Paul, a Luther, a Xavier, a Knox, a Wesley, a Livingstone. Their glorious souls would leap up with exultant joy at the opportunity to forego the temporal, and make the spiritual conquest of a nation. There are thousands of devoted men and women in the world to-day, quite unknown to fame, to whom the offer of such a choice would not cost a moment's doubt, or even suggest a temptation.

If the supreme object of Jesus was to increase the census of heaven — to be simply the Saviour of individuals — the offer of a world's sceptre could have had no relevancy, could have aroused no desire, could have constituted no temptation. But we are told that he "suffered being tempted." The desire was real; and the temptation was real. What was it? What was the desire that made temptation possible?

Surely the mind and heart, which could embrace the world and the ages, from that mountain top of spiritual exaltation, saw in vision the nations, their numbers numberless; he saw their ignorance and degradation; their suffering and their sin; he saw their possible glory and their actual shame, and the vision tore his heart as the Roman spear later tore his side; and he longed

with unutterable yearnings for man's redemption. He saw it in the future, but so many, many centuries away. He saw that the mustard seed would make room for all the birds of the air, but how slow the growth of its goodly branches! He saw the New Jerusalem descending from God out of heaven and filling the whole earth, wherein there should be no more sorrow nor crying; he saw the kingdom, fully come, wherein dwelleth righteousness; he saw far away the peace on earth — peace between God and man, peace between man and his fellow — which the angels had sung at his advent; he saw before him in the far future the earth redeemed and man perfected; but oh! what oceans of sin and misery tossed their billows between! He saw the path which he had marked out for himself and his followers was long and weary. The din of the ages rose to his prophetic ear, the shouts of battle, the curses of the dying, the groans of the slave; he heard the cry of the oppressed in every nation. "How long, O Lord, how long?" And he asked, "Is there not a shorter way?" He foresaw opposition, the persecution of his followers, the flaming chariots of martyrdom in which so many of his chosen would ascend; he foresaw the cross, and he asked, "Is there not some other way?"

The tempter said: "Yes, there is another way, short and easy. The dominion of the world is mine, and I will give it to you on one condition."

We do not know the precise nature of that condition as it presented itself to the thought of Jesus. It is not unreasonable to suppose that it was connected with the new and strange power of which he now felt himself possessed, and the laws of whose use he had not yet determined. Jesus was not the product of his environment, nor was he, on the other hand, insensible

to that environment. He knew of the popular ferment created by the preaching of John; he knew the state of national expectancy; he was aware how easily any one claiming to be the Messiah could gain a following and head a revolution; he had heard from boyhood the proud story of the Maccabees, and no doubt his heart had many times thrilled at their splendid daring and devotion; he remembered how Simon Maccabeus had reëstablished the independence of the nation, and how, under his rule, justice and righteousness had flourished and "Judah prospered as of old." Moreover he had read in the Scriptures that "The Lord is a man of war,"[1] "The Lord mighty in battle,"[2] and again that the Messiah was to "break the nations with a rod of iron and dash them in pieces like a potter's vessel,"[3] and again, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously . . . and thy right hand shall teach thee terrible things."[4] Might it be possible that the expectation of his countrymen was correct, and that armed with supernatural power, with "legions of angels" at his command, he might "ride prosperously" against the victorious legions of Rome, and all the obstacles between him and the kingdoms of the world.

If Jesus regarded himself simply as a Saviour of individual souls, universal dominion would have been only a distraction, a sceptre would have been a hindrance rather than a help, the monarch would have supplanted the Saviour. As already said, the suggestion of a world empire would have lacked pertinency as a temptation; it

[1] Ex. 15:3.
[2] Ps. 24:8.
[3] 2:9.
[4] 45:3, 4.

could have kindled no desire, because it would not have constituted a means to the proposed end or even seem to do so.

If, however, Jesus regarded himself as the Saviour of society as well as of individuals, if his aim was the realization of an ideal world, would not a righteous sceptre extended over all the earth serve to establish universal peace, would not just laws help to curb greed, lust, and oppression, to overcome poverty, and hasten a hundred waiting reforms? Would not such changed conditions be a means to the spiritual redemption of the world, and serve to speed the full coming of the kingdom of God?

If Jesus regarded himself as the Saviour of society as well as of individuals, I can easily understand how the suggestion of universal empire, as a means to his holy purpose as an end, might have shaken him as a terrible temptation until he saw that conquest by force for such a purpose was not adapting means to ends, that it was ignoring or violating spiritual laws, that it involved homage to evil, that it was tantamount to an act of worship to the devil; then he recognized the temptation and the tempter, and triumphing over both, he exclaimed: "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord thy God and him only shalt thou serve.'"

When Jesus triumphed over the third temptation he did not change the end which he had in view, namely, a heaven here on earth; he rejected only the means by which it had been suggested that end might be attained. He saw and felt the bondage of his people, but he saw further than the patriot. He perceived that emancipation from the Roman Power could not make the people free. They could not be free so long as they were the

servants of sin. "The truth shall make you free."[1] "If the Son make you free, ye shall be free indeed."[2] He saw and felt the people's poverty, and on occasion wrought miracles to feed their hunger, but he did not imagine for a moment that bread was the principal need; "Man shall not live by bread alone."[3] "Is not the life more than the food?"[4] Reformers usually attack the evils of society from without. Jesus saw to the heart of things, and attacked those evils from within, because he was more than a reformer — even a Saviour. But because Jesus attacked the social problem from within, let us not infer that he did not attack it at all. He was the Saviour of society as well as the Saviour of the individual; he could have been the perfect Saviour of neither had he not been the Saviour of both.

Of course, if Jesus deemed himself the Saviour of society, he looked forward to social salvation as an essential part of the kingdom fully come.

Again, we may gain from the Sermon on the Mount not a little light on Jesus' conception both of the character of the kingdom and of the means by which it was to be realized in the earth.

A superficial reading of this discourse gives the impression that it comprises a large variety of subjects which have little or no direct connection with each other. But studying it in the light of the social interpretation of Christianity, we find in it a remarkable unity of scope.

The Sermon on the Mount, which is recognized as the most comprehensive and important discourse of

[1] John 8:32.
[2] John 8:36.
[3] Mat. 4:4.
[4] 6:25.

Jesus which has been preserved to us, is a summary of his teachings. He had been preaching for more than a year. His wonderful words and his mighty works had spread his fame throughout all the land of Syria. Great multitudes had now gathered from Decapolis on the north, from Jerusalem and Judæa on the south, and from beyond Jordan. This was perhaps the greatest audience to which he ever spoke, and he chose for his theme The Kingdom of God and His Righteousness, or The Righteousness of the Kingdom. Indeed, a summary of his teachings could have had no other subject. He addressed himself directly to his disciples, but spoke in the hearing of the multitude, for we are told at the close of the sermon that "the people were astonished at his teaching."[1]

He begins by telling what sort of people belong to the kingdom, or to whom the kingdom belongs, which is the same thing, and declares them blessed (Mat. 5:3-11). One characteristic is that they hunger and thirst after righteousness. Their righteousness would invite reviling and persecution, but in that they might rejoice exceedingly, for they would be suffering as the prophets had suffered who also preached the kingdom of God and his righteousness (10-12). But notwithstanding these revilings they were the salt of the earth, and the light of the world (13-16).

During his ministry he had been more or less misunderstood. Some thought he had broken with Israel's past; he, therefore, reaffirms the law and the prophets, and declares that the measure of his followers' obedience to the divine law would determine their rank in the kingdom (17-19). But their obedience, their righteousness, must exceed that of the scribes and Pharisees,

[1]Mat. 7:28.

which was ceremonial, or they could not enter the kingdom (20). Then he goes on to show what constitutes true obedience by illustrations drawn from the most ordinary experiences and relations of life (21-48). First, he illustrates by the animosity which is so common between man and man (21-26). They had been taught that when hatred led to murder it involved guilt; but he went further and declared that anger without just cause partook of the spirit of murder, and all language which expressed such a spirit was to be condemned. Moreover, one must not imagine that he could find acceptance with God so long as he gave a brother just occasion for offence; his relations to God could not be right so long as his relations to a brother were wrong (23, 24). Again Jesus illustrates the nature of true righteousness from the relations of the sexes and from marriage and divorce (27-32). He declares that guilt attaches not only to the lustful act, but also to the lustful look. Again he illustrates by the law of truthfulness between man and man. Orientals were much given to confirming a declaration with an oath, which was an appeal to God, and to call God to witness in confirmation of a lie was a heinous crime. The Third Commandment translated literally is "Thou shalt not utter the name of Jehovah upon a falsehood." In the time of Christ the Jews were in the habit of swearing by the *head*, by *heaven*, by the *earth*, by *Jerusalem*, by the *gold of the temple*, by the *altar*, by the *sacrifices*, and the like; and because the name of God did not appear in these oaths they were believed to impose but little, if any, obligation. But the righteousness demanded in the kingdom of God, the ideal world, would admit of no evasion. In it the simple declaration of "Yea, yea," or "Nay, nay," would be binding and sufficient.

Again he illustrates by the law of retaliation (38-42). They had been taught, "An eye for an eye and a tooth for a tooth," but Jesus taught that personal evil was not to be resisted. All this, however, was negative righteousness. Not to hate, and not to commit adultery, and not to perjure one's self, and not to return evil for evil would not suffice for an ideal world. The citizens of the kingdom of God must not only love their neighbours but also their enemies, and must return good for evil even as their Father in heaven sent rain and sunshine on the just and the unjust alike. Indeed, in an ideal world the ideal for personal character must be nothing less than the perfection of God himself (43-48).

It must be remembered that when Jesus preached this sermon he did not divide it into chapters. There is no break in the thought at this point, but there is a forward step in its development. Jesus has shown that the righteousness of the kingdom must be not negative but positive; only thus could it partake of the divine perfection. Now he proceeds to show that it must be characterized by purity of motive. "Take heed that ye do not your righteousness before men, to be seen of them" (6:1). The translation in King James' version is unfortunate. The word rendered "alms" is elsewhere usually and, I believe, uniformly translated by the word *righteousness*. It is the same word which Jesus repeatedly uses in this sermon, and it is translated *righteousness* in every other instance. "Hunger and thirst after *righteousness*";"persecuted for *righteousness*' sake"; "Except your *righteousness* shall exceed" that of the scribes and Pharisees. He now goes on to insist that in those religious exercises which among the Jews were considered especially indicative of piety the motive must be pure, namely, in almsgiving — (The word here

translated "alms" is entirely different from that so rendered in the first verse) — in prayer and in fasting. In the giving of alms they must be unselfish. Any blowing of trumpets shows that they are insincere, and that their righteousness is not that of the kingdom (6:2-4). Prayer is intended to be heard of the Father; if they offer it to be seen of men, they are hypocrites (literally, actors). He then teaches his disciples how to pray. In order to appreciate the importance of this prayer, let us remember that for 2000 years it has been repeated oftener than any other words of Scripture, and that it was to be daily offered for untold ages and by ever-increasing millions. Its first three petitions, Hallowed be Thy name, Thy kingdom come, and Thy will be done, are all qualified logically, if not grammatically, by the words immediately following, "in earth as it is in heaven." There would be no fitness in praying that God's name might be hallowed in heaven, or that his kingdom might come in heaven, or that his will might be done there (heaven has no need of our prayers); but it is altogether fit for us to pray that God's name may be hallowed in earth, that his kingdom may come in earth, and that his will may be done in earth, as they are in heaven. This is praying for the perfect righteousness of God on earth; and if this is to be made the first object of daily prayer, it must be made the first object of daily endeavour, as Jesus specifically commands a little later (33). We are to pray for forgiveness, provided we ourselves are forgiving. Here again our relations to God are made to depend on our relations to our fellows. Again he teaches, as the prophets did of old, that the former could not be right if the latter were wrong (12, 14, 15). Having insisted on entire sincerity in almsgiving, and in prayer, he goes on to

require the same in fasting, which is a matter between the individual soul and Him who "seeth in secret" (16-18). In matters of piety there must be no side glances at the gallery after the manner of the actors.

But purity of motive can exist only when there is *singleness of aim.* On this Jesus insists at length (19-34), going at once to that which is fundamental and universal in human experience, namely, industry. The object of life is not the accumulation of material values (19-21). If that is made the aim, it will distract from that which has essential and permanent worth. If the eye is "single," if the purpose in life is not blurred, then there is light, the path of duty is clear and simple. But if we "see double," if we have mixed motives, if we attempt to serve God and self (or, more accurately, self and God), perplexities will beset us, and we shall walk in darkness (22, 23). No one can have two supreme objects in life — the kingdom and property, the general good and self, God and mammon. Multitudes attempt it, but the service which is seemingly divided is always rendered to self. There can be no compromise. We give to God all or nothing (24). There is no oriental hyperbole here. Jesus means precisely what he says. It is psychologically and scientifically exact. The righteousness of the kingdom can exist only where the upbuilding of the kingdom is made the object of life. It is significant that Jesus does not say, Take no thought for luxuries, for the superfluities of life; he speaks of food and clothing, which as essential to life it is our duty to provide; and for just this reason they easily become a snare, and we miss the righteousness of the kingdom. He said, "Take no thought for your life" (25). Do not make it the object of concern and endeavour; it is only a means to the kingdom as an end. Jesus knew how

self-centred is human life, how prone we are to serve ourselves, how hard it is to trust in God instead of our own efforts, hence he reiterates his exhortation and command. Twice over he says: Do not make what you shall eat and drink and wear the end of your endeavours; and twice over he urges that if the Father cares for the birds and the lilies and the grass, he will care for his children. Believe in God, O ye of little faith. Dare to let your selfish anxieties go. Dare to trust your Father. We generally trust God just as we do a thief, that is, as far as we can see. If God gives the greater gift of life, will he not give the lesser gifts of food and raiment? Mind, there is no promise of luxuries; you can rely on God for the necessaries only. If you want luxuries you must get them for yourself, but do not imagine meanwhile that you are seeking first the kingdom, which is the daily and hourly duty of every disciple of Christ.

In seeking to extend the kingdom do not be censorious (7:1, 2). A disposition to judge others indicates self-righteousness, which is not the righteousness of the kingdom of God. Those who can see a slight fault in another but are blind to glaring defects in themselves are hypocrites (3, 4, 5). In trying to make the world better, begin with yourself, but do not end there (5). In your efforts with others, however, you must use discretion; let your zeal be according to knowledge. There are men who are so swinish that they can no more see the beauty of the unselfish life and appropriate that truth as spiritual food than swine can admire pearls and feed on them (6).

But whether you feel the need of discretion, or of food and clothing, or of anything else in order to serve the kingdom efficiently, remember that your Father knows your needs, and is more anxious to give you the good

things of life than you are to give them to your children — not the things that dissipate life, but those that enrich it and make it effective. Your Father's storehouse is full of them. Therefore, ask for them, and go after them; the storehouse door opens to every knock (7-11). Dare to trust your Father's love and wisdom, and live the unselfish life. In business and in all other relations do to others what you would have them do to you; for this is loyalty to the law and the prophets (12).

Yes, the gate into the kingdom is very narrow. You cannot get through loaded with things you call *yours*. Any one who is going to follow me must "forsake all that he hath" (Luke 14:33). This is a new birth (John 3:3), and those who enter the kingdom must do so as naked as they entered the world. And beware of the false prophets who tell you that the gateway into the kingdom is wide, who speak smooth things and prophesy deceits. Their teachings are as cruel and as fatal as the fangs of a wolf (15). You will not be censorious in recognizing false doctrine and false teachers, if you apply the test I give you — one which is always applicable. Judge both men and their teachings by what they bring forth. By their fruits ye shall know them (16-20). That is the sure test here, and it will be the test hereafter. Saying, "Lord, Lord," does not prove that you have entered the new life of the kingdom, but doing the will of the Father. Many will say to me in that day, "Lord, Lord, we have often exhorted in your name, and we have performed good works that men declared wonderful, and all the papers praised us." And I shall reply, "You never knew me, you never had any conception of the righteousness of the kingdom, and those 'wonderful works' which won you praise, and in which you trusted, were iniquitous" (20-23).

Hearing the truth does not make one wise; he only is wise who *does* the truth. That man builds on the rock. Knowledge of God's righteousness which does not issue in righteous living is a foundation of sand; and hopes built on it shall utterly perish (24-27).

Let us now glance briefly at the essential points in which Jesus' conception of the kingdom, especially as revealed by the Sermon on the Mount, coincided with that of the prophets; wherein it supplemented their conception; and wherein it agreed with or conflicted with ideas current among his hearers.

As has already been shown, they were all at one in the conviction that the kingdom of God was a kingdom here in the earth, and that it was destined to universal dominion.

They all agreed that God's kingdom was one of righteousness.

As we have seen, the prophets taught, and all Jews including Jesus believed, that the new reign of righteousness would involve a new social order, and would also bring plenty.

They all considered deliverance from disease and bodily imperfection a characteristic of the kingdom come.

They all believed that the triumph of the kingdom would be the triumph of peace.

All of which means that the prophets, the Jews in the time of Christ, and Jesus himself understood by the kingdom, fully come, an ideal world; hence it was that John the Baptist and Jesus could make the kingdom of God the constant subject of discourse without any definition of it, and without danger of being misunderstood. But at this point divergence begins. Jesus'

ideals were much higher than those of his hearers, and higher even than those of the prophets.

In the Sermon on the Mount Jesus gives us a perfectly clear and adequate picture of his conception of an ideal world. "Ye therefore shall be perfect, as your heavenly Father is perfect,"[1] and "Thy kingdom come. Thy will be done in earth, as it is in heaven."[2] Where individuals are like God, and society is like heaven, there is nothing more to be conceived of; the ideal is perfect. These are the two standards which Jesus set up, the one for individuals, the other for society; and no matter how long the world may live or how incalculable its progress, it can never gain, nor ever need, a higher ideal.

Jesus' conception of an ideal world was higher than that of others, because his conception of God was higher. He, therefore, had a clearer and nobler conception of the righteousness of the kingdom, which is the righteousness of God. This conception, as unfolded in the Sermon on the Mount, reaches a higher plane than is found anywhere in the Old Testament, and is in distinct conflict with the ideas of the scribes and Pharisees.

With a higher conception of the righteousness of the kingdom would necessarily come a higher conception of the new social order involved in its coming. And for this new society Jesus laid down social laws, intended to govern in the family, in business, in politics, and in all human relations, which laws will be considered in the following chapters.

Of course there could be no poverty in an ideal world; but Jesus laid no such emphasis on this point as the prophets had done. There is in his teaching no equation between righteousness and prosperity. He says

[1] Mat. 5:48.

[2] Mat. 6:10.

nothing of a fleshly abundance, a paradise of creature comfort. There is no promise of gold for brass, of silver for iron, of brass for wood, and of iron for stones. In his ideal world the emphasis is laid on a higher spiritual and social life. Abundance is assured not by the promise of great riches, of which he warned his disciples, nor by a pledge of fruitful harvests as the reward of industry, but as guaranteed by the love and care of the Father for his children. Bodily needs have given material civilization a powerful impetus, but when provision for them becomes the chief object of daily endeavour, which is true of the great majority of mankind — ("For all these things do the nations of the world seek after"[1]) — it makes men materialistic, and is hostile to the development of a higher life. Jesus taught that provision for bodily wants and all else was to be subordinated to the upbuilding of the kingdom, and inculcated a sense of dependence on the Father for our daily bread, thus transforming a universal spiritual handicap into the means of daily spiritual culture.

But Jesus never lacked sensitiveness to bodily need and suffering. He had compassion on the multitude not only because they were as shepherdless sheep but because they had nothing to eat. When after the resurrection he saw his disciples at the sea of Galilee, his first question was, "Children, have ye any meat?" The healing of the sick is always associated with the proclamation of the kingdom. When John, in prison, doubted whether Jesus was indeed the Messiah, and sent his disciples to inquire, the evidence which the Master cited in proof of his claim was the fact that he was relieving bodily ills and preaching the good news to the poor. This shows that he regarded bodily

[1]Luke 12:30.

soundness and the especial consideration of the poor as an essential part of bringing in the kingdom — the ideal world which was to be.

That Jesus' ideal differed widely from the ideal of his hearers, and that his conception of the means by which that world was to be realized was different from theirs, is made evident in the Sermon on the Mount. He elsewhere emphasizes that difference, which will be considered in a later chapter; and also taught that the chosen people would be rejected as the instrument of extending the kingdom. In the conception of his hearers, its coming would mean the triumph of Judaism, and the exaltation of Jerusalem as the world's capital; but after uttering the parable of the wicked husbandmen, which the chief priests and Pharisees recognized as spoken of themselves, Jesus declared, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."[1]

Thus Jesus was careful to make as clear as possible the differences which existed between him and his countrymen. He was not afraid of appearing singular. He did not hesitate to challenge the teachings of the scribes and Pharisees. He repeatedly took issue with their traditions. Again and again he said, "Ye have heard that it was said by them of old time. . . . But I say unto you differently."[2] In view of all this, the fact that he never defined the kingdom, that he always assumed a common understanding of the expression, makes it unquestionable that there was such an understanding, and that he meant by it what his hearers certainly understood by it — an ideal world.

From the preceding discussion it ought to be apparent

[1]Mat. 21:43.

[2]Mat. 5:21, 22.

that the current conception of the kingdom as synonymous with the church, either visible or invisible, is mistaken. This error is undoubtedly doomed by the rediscovery of the Christianity of Christ, but its hold on the Christian mind is so common, so tenacious, and so mischievous that it is worth while to consider it further.[1]

When we attempt to determine what Jesus meant by the kingdom of God, it is as important as it is difficult not to import into his teachings our own preconceived ideas — ideas which we have accepted as a matter of course because they have been taught for centuries. It is necessary for us, by means of our historic imagination, to carry ourselves back to the time of Christ's early ministry before a word had ever been uttered in the world concerning the Christian church. Can we suppose for a moment that the kingdom of God, as preached by John and later by Jesus and his disciples, and as understood by the Jews of that generation, was identical with a conception which as yet had no existence save in the mind of Jesus alone? If by prophetic power he had given to his hearers a description of the Christian church, either visible or invisible, as it exists to-day or as it has existed in any age of the world, can we imagine that any one of that generation would have dreamed for a moment that it was a picture of the kingdom of God? A certain man declared his willingness to follow Jesus, but desired first to go and bury his father; and Jesus replied, "Let the dead bury their dead, but go thou and publish abroad the kingdom of God."[2] This casual disciple had never heard of the Christian church, visible or invisible; nor had he had the training of the

[1] In the writer's "Next Great Awakening," chapters III, IV, and V are devoted to *The Kingdom of God*. For the injurious results of mistaking the church for the kingdom, see pp. 61-65.

[2] Luke 9:60.

Twelve or of the Seventy, and yet without examination or instruction he was bidden to go and preach the kingdom of God. He certainly could have preached only the national conception of the kingdom, and it was that which Jesus commissioned him to preach. If what he said, or would have said in case he obeyed, had been preserved to us, can we suppose that any one in the world to-day would recognize in it a picture of the Christian church, either as it exists now or ever has existed? Such questions answer themselves. When the Christian church was first organized it consisted of a little handful of believers, perhaps only the Twelve. If that church was identical with the kingdom of God, then this little company of disciples constituted the kingdom of God in the world! When Jesus went up and down the land declaring that the kingdom of God was at hand, did he mean that he was about to organize his disciples into the Christian church? Is that what the Jews understood and what he intended them to understand?

The *visible* church cannot be identical with the kingdom because the conditions of entrance into the two are very different. Jesus taught that no one enters into the kingdom except by the new birth (John 3:3-7). We know that millions enter the visible church at the prescribed age, on examination in the church catechism. Multitudes have become church members without having experienced the new birth, and without even professing to have experienced it. Men become members of the church without having become members of the kingdom; and men become members of the kingdom without having become members of the church. Again, Jesus declared that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. But riches do not and ought not to con-

stitute any obstruction to entering the visible church. The declaration, just quoted, strongly implies that the entrance of a rich man into the kingdom involves a moral miracle; but if it requires a miracle of any sort for a rich man to enter the visible church, surely the age of miracles is still with us. Again, of the kingdom men cannot say, "Lo here! or lo there!" because it "cometh not with observation" (Luke 17:20, 21). The visible church, on the contrary, always comes with observation, and we can always say of it, Lo here! and lo there!

Nor is the kingdom of God to be confounded with the *invisible* church, which is the great and glorious company of the redeemed of all nations and of all ages. By far the greater portion of this company have entered the church triumphant. The church invisible is much more in heaven than in earth. If Jesus had meant by his kingdom "a purely ideal state, which would have no earthly expression as a society, and would realize itself only in another world,"[1] his conception of the kingdom of God would have been radically different from that of Israel, and radically different from that which he left with his disciples. After they had been "instructed unto the kingdom," there is not the slightest evidence that his disciples had gained any such conception of it as is held by those who identify it with the invisible church. After the death of Jesus his disciples on the way to Emmaus said: "But we had hoped that it was he which should redeem Israel."[2] And in the final interview with their risen Lord, the very last question of the disciples was: "Lord, dost thou at this time restore the kingdom to Israel?"[3] Such a question at

[1] Freemantle's "The World as the Subject of Redemption," p. 111.
[2] Luke 24:21.
[3] Acts 1:6.

such a time — only a moment before the ascension — shows that to the end of Jesus' instruction his followers understood by the kingdom essentially what the nation understood by it, namely, an ideal world. It is true they had not risen to the height of Jesus' ideal, had not yet apprehended the full spiritual significance of the kingdom; but even so, they grasped its essential character, which has been lost by all who identify it with the church, visible or invisible, or with heaven, the home of the blessed dead.

We must not forget that many years later when the disciples' conception was fully matured and spiritualized the kingdom was represented by John as *a perfect society here in the earth.* The apostle John is believed to have been the most spiritual of the Twelve. There was between him and Jesus a subtle sympathy which made him the beloved disciple, and the unequalled interpreter of the mind of the Master. In his gospel John does not dwell on the kingdom teaching as do the other evangelists, but in the Revelation he emphasizes the several essentials of the Jewish conception of the kingdom of God with a strength, vividness, and colour wholly unknown to the Synoptists. Instead of banishing the kingdom to the skies, he says: "And I, John, saw the holy city, new Jerusalem, coming down from God, *out of heaven.*"[1] Like Isaiah (65:17), he sees in vision a new creation (Rev. 21:1), and fittingly makes the New Jerusalem the capital city of the new earth, into which the kings and nations of the earth bring their glory and their honour (24, 26). He pictures the splendour of the city with all the wealth of an oriental imagination (11, 18-21). In this new social order, which he represents under the emblem of a city — the highest social

[1]Rev. 21:2, and again 10.

organization with which he is acquainted — he sees the complete triumph of righteousness and blessedness. In the Holy City there is no more sorrow or pain (4) because there is no more sin (27). As if anticipating the strong inclination of believers in future ages to turn away their eyes from earth to heaven, and as if trying to guard against precisely the error into which the church has fallen for centuries, the revelator seeks to show in an unmistakable way that he is writing not of angels, but of "*men*," "*people*" here in the earth; not of the heaven which glorified saints find by going to live with God, but the heaven which God brings to earth when he tabernacles with men; that is, when he inhabits human institutions, and abides in human hearts, and all the people are his people. "And I heard a great voice out of the throne, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."[1] And this God-inhabited society shall be radiant with the beauty, the blessedness, and the glory of God himself (11, 23). Is such a heaven on earth too much for human belief? As if to make one more effort to overcome our incredulity, *again* John declares that an angel carried him away in spirit to a great and high mountain and shewed him the holy Jerusalem "descending *out of heaven* from God" (10).

It would seem that "the disciple whom Jesus loved," who as one of the inner and more intimate circle among the Twelve was chosen to witness the Master's transfiguration, and to watch with him in the garden during his passion, and who (assuming the Johannean authorship of the fourth gospel) would be least likely to make a materialistic interpretation of a spiritual truth, was

[1]Rev. 21:3.

providentially chosen to write the final scriptural word touching the kingdom of God. And this venerable patriarch of the apostles, after mind and heart had matured and mellowed under the light and warmth of the Spirit of God, emphasized the three essential characteristics of the kingdom, which we have seen in the visions of the prophets and in the teachings of Jesus, as (1) located in the earth, (2) universal in extent, and (3) perfect in character, which together constitute an *ideal world.*

Jesus could never have held the idea of the kingdom which is commonly accepted by the church. It is impossible that he could have regarded the kingdom and the church as identical, and equally impossible for them ever to become so. The church, whether visible or invisible, consists of men and women; they constitute its membership. The material world, human institutions, art, science, civilization cannot be *members* of the church. They may influence it, and be profoundly influenced by it, but they do not and cannot *constitute* it. It has been shown that neither the Hebrew prophets nor Jesus regarded the kingdom of God simply as a spiritual kingdom. "Jesus never held, and never could hold, a purely abstract, internal, spiritualized conception of the kingdom, which claims only the inner world of the soul and its ethical outflow for God, and leaves the outward organization of the world with its thousandfold wrong and misery intact. To his mind that would have meant a bisection of the world into a spiritual kingdom of God and a material kingdom of the devil, and no sound religious faith can tolerate such a thing."[1] The biblical conception of the kingdom included the physical conditions of life, the social and political order, industry,

[1]Beyschlag, "Lebin Jesu" I, p. 232. Quoted by Professor Rauschenbusch.

and all that goes to make up an ideal world where flesh and blood live. Every element of such a world is under the divine law. That law, which is only an expression of the divine will, penetrates every molecule and every ultimate atom. All these things belong to the government of God, and in that large sense belong to his kingdom, but they can none of them belong to his church. Even if, as we anticipate, the church ultimately becomes universal in the sense that it includes in its membership all mankind, it will not then be identical with the kingdom, because the church will never embrace material nature, and all forms of industry, together with the social and political order, which were distinctly included in the biblical conception of the kingdom. Principal Robertson says: "Our Lord nowhere simply identifies his kingdom, or the kingdom of God, with the church which he came to found. As we have seen, his kingdom is visibly represented in his church; but there are insuperable obstacles to treating the two things as convertible. . . . The kingdom of God is the supreme end, the visible church a means and instrument to that end."[1]

There are of course as many means to the kingdom as an end as there are instrumentalities for the realization of an ideal world — the church, the family, the state, the press, education, invention, medicine, surgery, and a thousand other things — of which the church is properly deemed the most important of all; but to identify the church and the kingdom is to misapprehend the one or the other, or both, and to fail of grasping the real meaning of Christianity.

It is significant that the Revelator says: "I saw no temple therein: for the Lord God Almighty and the

[1] "Regnum Dei," pp. 75, 76.

Lamb are the temple of it."[1] When the kingdom is fully come, the family, industry, politics, recreation — the entire life will be lived in God. That is, all human activities will be conducted in the *temple*, for all will be worship. The disappearance of a visible temple may signify the disappearance of the visible church, because the full accomplishment of an end renders unnecessary the means for that accomplishment.

We have given a great deal of space to what Jesus meant by the kingdom of God, because of the exceeding importance of correctly understanding his teaching. We shall better apprehend the Christianity of Christ when we come to discuss the Christianity of the church. Suffice it to say now that the doctrine of the kingdom will require a revision of the prevailing conception of Christianity, and, therefore, of the prevailing conception of the church and her mission. And we shall find that a readjustment of our ideas to the teaching of Jesus will adapt them with singular exactness to the needs of the times.

III. THE KINGDOM-TEACHING A REVELATION OF THE DIVINE PURPOSE

"The history of religion," says President Henry Churchill King, "nay, the history of humanity itself, I think, is the history of the varying conceptions of the will of God." We are now called to an enlarged conception of that will.

"In the beginning God created the heaven and the earth." This is God's world. Can those of us who believe it suppose that he has no purpose concerning his creation, or that he has a purpose unworthy of his perfect character?

[1] Rev. 21:22.

The popular mind, including even the mind of the church, is saturated with the belief that this world is under the ban of hopeless imperfection, physical, mental, and moral; and that the few who dare to dream of an ideal world yet to be are simply to be pitied for having been bereft of common sense. But let us see who are guilty of irrational credulity — those who expect that in due time this will become an ideal world, or those who believe that such an expectation is visionary and foolish.

1. Even natural religion with only the lamp of reason for her guide does not despair of a final consummation in the world which shall justify the ways of God to man.

If the physical universe is infinite in extent, it is not unreasonable to suppose that there is an infinite number of worlds inhabited by moral beings. Indeed, reasons were given in the preceding chapter for regarding a universe without such beings, except on the earth, as an incredible waste. Now responsible beings are capable of sin until they have become morally incapable of it by attaining holiness. Are we to suppose that in all worlds except our own, that is, in an infinite number, holiness has been attained? Then there is a presumption, infinitely strong, that our world also will attain it.

Or are we to suppose that all worlds, including our own, are condemned to eternal imperfection, sin and suffering? Even though sin and its consequences were gradually reduced to a minimum in each world, yet there would always remain an infinite amount of suffering and sin in a universe containing an infinite number of such worlds. Could such a universe as a finality satisfy a God of infinite goodness and of infinite resources?

I cannot believe that there is an infinite number of

worlds which have attained the blessedness of holiness, and that this poor little earth of ours is to remain a solitary and everlasting exception. Nor can I believe that there is to continue to all eternity an infinite amount of sin and misery in the universe.

Does it not better comport with our conceptions of a Being boundless in goodness, wisdom, and power, to suppose that in the innumerable systems of worlds some have already "attained"; that in them God's will is perfectly done, and his kingdom has fully come; that in them all moral beings have become "holy as God is holy," and are, therefore, blessed as he is blessed; and that all other worlds are *en route*, destined to the same glorious consummation?

If we suppose that throughout the unsearchable depths of space nebulæ are in process of becoming systems of worlds, and worlds are in process of being prepared for life, and life is in process of attaining the rank of moral character, and moral character is in process of achieving perfect goodness and perfect blessedness, *such* a universe is worthy of an infinite God who is infinitely worthy of our worship and adoration. In such a universe we may recognize, "flowing steadily from the loom in an infinite progress toward perfection, the ever-growing garment of a transcendent God."[1]

Of course no one imagines that every world is a repetition of our own. As "one star differeth from another star in glory," so these worlds and their inhabitants must differ widely. We know that the planets of our own system, being at different distances from the sun and of varying bulk, have years and days of different length, while their mean temperature and gravity also differ widely. These conditions alone constitute so

[1]Sir Oliver Lodge in inaugural address to the British Association.

wide a divergence of environment from our own as to produce forms of vegetable and animal life, if life exists, that would seem very strange to us even if the laws of life are the same in different worlds. The endless variety in the forms of life, vegetable and animal, which we find throughout our own world affords a strong presumption that there is a variety infinitely greater than we can conceive throughout the universe. But it has been demonstrated that the law of gravitation is universal and that the properties of light and of matter are the same in other worlds as in our own. Furthermore, it would be difficult for us to believe that the multiplication table is not the same in different worlds, and equally difficult to imagine a world in which disinterested love is sinful and selfishness is holy. If, as we believe, moral laws are derived from the character of God, they must be the same in all the worlds of his creation, though separated by the diameter of the universe. In a word, the great law of unity in diversity would seem to be as wide as the universe itself. There is reason to believe that all fundamental laws, whether physical, intellectual, or spiritual, are universal in their application. And if, as seems probable, creation is eternally in progress, it is not at all incredible that its general program for each new system of worlds may be the same everywhere. Surely God's supreme purpose must be the same in its relation to all worlds; if then, as a benevolent being, he aims at an ideal existence for his moral creatures, it is not unreasonable to believe that he has an ideal for our world, which is gradually being revealed through the discovery of his perfect laws, physical, intellectual, and spiritual; and that we are making progress toward that ideal just as rapidly as we apprehend and learn to obey those laws.

If an ideal character consists in an autonomous will, made strong by struggle, both to do and to endure — a will strong enough to master its own strength — a will self-given to God to find its joy in his will, and in that death to self is born into the eternal social life of love which blossoms into all beauty and fruitfulness — I say if ideal character consists in such a will, I can conceive of no world better fitted than our own to produce, at length, an ideal race of men. The pains and sicknesses, the penalties and sufferings inflicted by violated law, the temptations which beset us, the necessities which compel us, all of which are commonly deemed the necessary imperfections of our earthly lot — the trail of the serpent over all things mundane — are the very environment chosen by Infinite Wisdom and Goodness for the perfecting of an ideal world — not a world whose virtues are tinsel or papier-maché, but as real and as vital as the virtue of God himself.

But, it is objected, if the many hardships of our earthly life should remain, this would not be an ideal world or an ideal race of men; and if these hardships were removed, how, according to your philosophy of life, could wills be strengthened and finally developed into ideal characters without discipline?

An ideal world for the imperfect humanity which we know would by no means be ideal for an ideal humanity. Human society is generally the most determinative element of environment in the formation of character; and that element will of course improve as the race improves, while the increasing knowledge and skill of science will constantly improve the purely material elements of environment. The penalties of nature, now necessary for our training, will cease to be inflicted as we cease to need them, that is, as we cease to violate

nature's laws; so that man and his world will improve at an even pace.

As to perfecting character "without discipline," I cannot conceive of a heaven or of an ideal world without work; moreover, effort seems to be the necessary condition of intellectual and of spiritual growth. If co-labouring with God, both for the perfecting of this world and for the perfecting of endless systems of worlds, is to constitute the industry of heaven (whether on the earth or elsewhere), there will never be any lack of the discipline of work and of effort; and, let me add, in a progressive creation there will be no end of the joy of work well done, and of obstacles overcome.

True, this is speculation, but I trust not wholly idle. It will not be fruitless, if it gives pause to easy acquiescence in human frailty and sin, and to belief in their endless persistence. It at least affords an intellectual justification of a noble hope.

Thus natural religion finds it not unreasonable to believe in a perfect world that is yet to be, which world, I am convinced, is God's ideal for this earth of ours.

But we have vastly more than the reasonable hope and expectation of natural religion on which to predicate the divine purpose concerning our world.

2. Revelation distinctly declares that purpose.

We have seen what was the unquestionable ideal and purpose of Jesus. Are we to dismiss that ideal as visionary and that purpose as impracticable? Are we to regard him as "a beautiful but ineffectual angel, beating in the void his luminous wings in vain?" Was Jesus' vision of a redeemed and glorified world — God's kingdom come in the earth, and his will done by men as by angels — nothing more than Plato's Republic or More's Utopia? It ill becomes those who believe that

"in him dwelleth all the fulness of the Godhead bodily," who regard him as a perfect revelation of God, to reject his revelation as "utopian." He taught men to pray and to labour for the full coming of the kingdom in the earth. Did he teach them to pray and to labour for a consummation which he knew to be impossible; or was he a self-deceived visionary, a dreamer who set before his followers a utopian object of prayer, of expectation, and of effort?

Jesus held up the perfection of heaven as the standard of attainment for society just as he held up the perfection of the Father as the standard of attainment for the individual. And both are utterly "visionary" to the once-born world and the once-born man. Jesus told Nicodemus that in order to enter into the kingdom there must be in the case of every man a new character, a new life, beginning with a new birth; and Nicodemus said it was impracticable. John, like Isaiah, teaches that in order to the realization of heaven on earth — the full coming of the kingdom — there is to be "a new earth," that the earth is to have a rebirth; and every Nicodemus promptly exclaims, "Impracticable!" The rebirth of the individual is a moral miracle, which every Christian knows has taken place numberless times, and is taking place every day. The rebirth of society — the new earth — will be a moral miracle; but if the former has proved actual to experience, why should not the latter prove possible to faith? It is *because* individuals experience a new birth that it is reasonable to believe that society can and will experience a new birth. The fact of "new men in Christ Jesus" makes perfectly rational our belief in a *new earth* in Christ Jesus. The Master said that a man must be "born from above," and John said that he saw the New

Jerusalem "coming down from God." The idea is the same. God is the source of the new creature and of the new creation; and in both he calls man to coöperate with him. Both individually and socially we are summoned to work out our own salvation, "for it is God that worketh in us both to will and to do."

The unbelieving world has as yet little faith in the reborn man, and the unbelieving church has as yet little faith in a reborn earth. The church as a whole does not believe that Jesus came to transform society as well as the individual, thus creating an ideal world. Even those who accept the social interpretation of Christianity are, many of them, unable to believe that the Christian ideal will ever be fully realized. They do not doubt that in good time the horrid trinity of death — war, famine, and pestilence — will be forever banished, or that all the great evils will be overcome, or that the fatherhood of God and the brotherhood of man will triumph gloriously; but to expect an ideal world is a little too credulous. They must believe in a little *saving sin*, just enough to shield them from the charge of being "visionary." I do not see how such a God as we worship can accept as a finality a *little* sin and misery any more than he could reconcile himself to a great deal. If it is possible to renovate the greater part of the world because it is morally necessary to do so, why is it not equally necessary, and very much easier, to renovate the small remainder? Why is it possible to do the greater and impossible to do the lesser? If a little leaven can leaven a great deal, cannot a great deal of leaven leaven a little? Jesus said that the kingdom was like leaven hid in meal not until nine-tenths but "until the whole was leavened."

To accept a certain amount of evil in the world as

inevitable grants society an indulgence to sin, or at least condones moral laziness. In determining what is and what is not "necessary evil," every man will draw the line to suit himself. Whether or not a given evil has "come to stay" will depend in a multitude of minds on the relations which that particular evil sustains to them and to their families.

The moment a Christian says "I cannot reasonably expect to arrive at the full stature of a soul in Christ Jesus, for that would be perfection," that moment he acquiesces in his own sin or weakness, and not only ceases to advance but begins to backslide. And as long as society acquiesces in "necessary evils," believes that "fairly good" conditions are all that we can reasonably expect, and deems it chimerical to hope and work for an ideal world, so long shall we have conditions decidedly short of even "fairly good."

In the preceding chapter we considered God in human life (II), and in human society (III). Jesus was a revelation of God's ideal in the former, and heaven is a revelation of God's ideal in the latter. Of course the divine aim must be to realize the divine ideal. We cannot suppose that Jesus would bid us pray and work for anything not in harmony with the Father's purpose. It is then God's purpose that his will shall yet be done in earth as it is in heaven; and that purpose accomplished in the individual and in society would of course realize an ideal world. If now God should fail to accomplish his great purpose by a narrow margin, that failure would be as *real* as if by a wider margin. And is God to fail?

Why should we be unable to believe in the largeness of the divine purpose or the completeness of its accomplishment? Paul had no such feeble faith. He recognizes the fact that God's will has been made known,

and that in due time all things here in the earth are to be harmonized with it in Christ. "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth."[1] And again Paul declares that through Christ God is "to reconcile all things unto himself . . . whether things upon the earth or things in the heavens."[2] That is, all things are to be brought into perfect harmony with God's perfect will — not only all wills but all *things*, bodies as well as souls, institutions as well as individuals, industry as well as worship, politics as well as religion, play as well as work, methods as well as aims; the smallest things as well as the greatest are included in "all things." This means nothing less than an ideal world — all things in harmony with perfect wisdom and perfect love — not perfect according to our imperfect standards, but perfect as God measures perfection — reconciled unto "*Himself*" — a world in tune with the Infinite One!

Those who expect that the world is to be Christianized in a large sense but cannot believe that it will be so completely Christianized as to render it ideal can hardly have considered what effect the Christianizing of the great bulk of humanity will have on the remainder. And when I say *Christianizing* I mean not merely making nominally Christian but converting to the Christianity of Christ.

There is already a vast amount of splendid material in the world of which to make the new heavenly earth, or the new earthly heaven. And the good, unselfish

[1] Eph. 1:9, 10.
[2] Col. 1:20.

people (no others are good) who think that the world is going to the dogs, and who utterly refuse to accept the new social interpretation of Christianity, constitute a large part of that material in spite of themselves. But as yet most people are selfish; when the great bulk of humanity has become truly unselfish (without which transformation there is no conversion to Christ), that is, when the great majority everywhere are living not for themselves but for the general good, consider what it will mean.

In the business world to-day, and in most of the casual contacts of life, we assume, and in most cases correctly, that selfishness is the dominant motive. What an immense difference it will make when the presumption is reversed, and we have a strong and well-placed confidence that the great majority of those we meet are altruistic, when it is safe to assume that a man is unselfish until he has proved himself otherwise? Now the presumption of selfishness puts us on our guard with all strangers (and with some who are not), makes us suspicious, and arouses what selfishness there is in us, which again reacts unfavourably upon others. Thus business, as now conducted, tends to cultivate selfishness. When the genial atmosphere of altruism prevails generally, a moral springtime will have come, which it will be difficult for cold selfishness to resist.

When most people are living for the general good, selfishness will be so despised that the small minority who are guilty of it will strive to disguise it as men seek to hide a loathsome disease.

Long before the good time of which we are talking, the church will have accepted the two revelations referred to at the beginning of this book. This will restore to her a social ideal which has been lost to the

church about 1500 years; and with a new ideal, a new purpose, and new methods, not to mention a new enthusiasm, her effectiveness will be multiplied many fold; and it will become increasingly difficult for the dwindling minority to resist her benign influence.

When the great majority are unselfish they will create a righteous public opinion, which, with democracy rapidly extending throughout the world, is becoming more and more nearly omnipotent. Heretofore the world has known little or nothing of the laws of human progress; now new social sciences, like so many powerful searchlights, are illuminating its path; and public opinion becoming as intelligent as it will be disinterested, reform will be as fleet and as sure of foot as Mercury. It will be cultivated by the press and embodied in legislation; and law, vigorously executed, will make it increasingly difficult to do wrong and increasingly easy to do right. Tenement house congestion, child labour, the sweat shop, the saloon, the gambling hell, the house of prostitution, and numberless other evils, will all belong to the dead and putrid past; and the blessed epidemic which carries them off will date from the hour when public opinion becomes right.

If the world makes continuous progress toward the Christian ideal of God's will done in earth as it is in heaven, that ideal must necessarily in course of time be realized unless the rate of progress is retarded until it becomes infinitely slow. But with a right public opinion obtaining ever more widely, with heredity and environment constantly improving, with the light of knowledge growing ever more brilliant, with merciful death perpetually removing the incorrigibles, and succeeding generations ever furnishing a new and tender growth, with constantly increasing moral sensitiveness,

why should the rate of progress be retarded? Why should moral reform lose momentum in the presence of decreasing resistance? When the world's evils have been reduced a hundredfold, and good by its victories has grown strong a hundredfold, why should it suddenly lose its overcoming power?

Now let me ask which implies the greater credulity — to believe that a handful of leaven can leaven three measures of meal, or to believe that three measures of leaven *can not* leaven a handful of meal?

Who are the dreamers, those who see the vision, or those who have the nightmare? If faith that God's love, and wisdom, and power will fully justify themselves in the realization of the Father's purpose and the full coming of the kingdom in the earth is an idle dream, then belief that the world is doomed to time-long sin and wretchedness is not a hideous nightmare, but a more hideous reality.

If God could evolve man and civilization from a world of reptiles, surely it will be a lesser task to evolve an earthly paradise from the world that is. Man's measureless progress in the past is a pledge of future progress

> "Till upon Earth's grateful sod
> Rests the city of our God."

Professor John Fiske, after arguing that evolution has placed humanity upon a higher pinnacle than ever, adds: "The future is lighted for us with the radiant colours of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and, as we gird ourselves up for the work of life, we may look forward to the time when in the

truest sense the kingdoms of this world shall become the kingdom of Christ, and he shall reign for ever and ever, king of kings and lord of lords."[1]

Whether one accepts the individualistic or the social interpretation of Christianity depends on one's conception of the kingdom of God. It is so easy to misunderstand the social interpretation that it seems important at this point in the discussion to guard the reader against the mistaken inference that if Jesus came to save society, he did *not* come to save the individual.

It is as impossible to save society without saving the individuals who constitute it as it would be to feed a multitude without feeding the individuals who compose it. The greater includes the less; the less does not include the greater. The saving of all the individuals who compose a society is not synonymous with saving the society. There are families, no doubt, whose several members have all made their peace with God, but who are unable to make peace and keep it with one another. There are employers and employees who are Christian men but who sustain very unchristian relations to each other. In the antebellum days there were churches in the South, some of whose members *owned* some of the other members. We may suppose that white and black were alike children of God, but one was the chattel of the other. We can suppose a community or society composed entirely of masters and slaves, every individual of whom had a saving faith in Jesus Christ, but who of us would now call that a saved society, where the kingdom had come as in heaven?

All that the individualistic interpretation offers of individual salvation, consciousness of God and com-

[1] "The Destiny of Man," pp. 118, 119.

munion with him, peace here and blessed life beyond death — all this and much more is offered by the social interpretation of Christianity. Indeed, I trust that in succeeding chapters the reader will find reason to anticipate, as I do, that with the general acceptance of social Christianity on the part of the church, individual religious experience will be far more searching, more genuine, and much more common.

CHAPTER III

THE SOCIAL LAWS OF THE KINGDOM — LOVE

The kingdom was "at hand" because Jesus was about to announce the social laws, acceptance of which would inaugurate it, and world-wide obedience to which would consummate it.

The fundamental laws of the kingdom are three — the law of love, the law of service, and the law of sacrifice. In an individualistic civilization an individualistic type of religion gave to these laws, perhaps inevitably, an individualistic interpretation; but that they are social appears from the fact that if there were but a single moral being in all the universe, it would be impossible for him to obey any one of these three laws.

How did these social laws originate, and what is their nature?

The study of creation, from the infinitely great to the infinitely small, both alike beyond our grasp, and alike worthy of the knowledge and control of the Infinite One, reveals the universality of motion, action. They would seem to be an essential part of the divine economy. Between the journeying star and the vibrating molecule we find nothing stationary. Even intangible and imponderable things like light, colour, heat, sound, flavour, and odour, are all modes of motion.

Never are these various motions meaningless or lawless. They are always perfectly obedient to the laws and limitations which express the relations of planet

and particle to the universe, thus sustaining that established order which is heaven's first law.

From the mineral kingdom up through the vegetable and animal, motion and action show increasing complexities and possibilities until in man they become conduct, constituting a rising rank up to the human will which crowns the series. In man we find a power of choice and of intellectual and spiritual activity impossible below him. God's greatest achievement in creation, so far as we have any knowledge, was a free will — something possessing the power of self-direction, action originated and determined by itself. At this point begins the collaboration of Creator and creature, expressed in those words already cited, "Work out your own salvation. . . . For it is God that worketh in you both to will and to work for his good pleasure."[1]

I trust the reader will now be willing to follow the discussion through several pages which are less interesting than they are important. Indeed, they are quite essential to a clear understanding of a much confused and misunderstood subject.

We are so constituted that changes within our bodies and in our environment compel us to act in order to satisfy hunger and thirst, and to protect ourselves from cold and heat. Our instincts, our appetites, our wants and needs, bodily, mental, and moral, all call for action. Because we are intelligent beings our acts are directed to some end. Says Mark Hopkins: "Except in the apprehension of an end, there is nothing that a rational being can do, or that a moral being ought to do."[2]

Ends are of three different kinds. An end may be subordinate, ultimate, or supreme. A subordinate end

[1] Phil. 2:12, 13.

[2] "Lectures on Moral Science," p. 40.

is a means to some other end. It may be good in itself or otherwise. A distasteful medicine or a painful surgical operation is undesirable in itself but may be very desirable as a means to health as an end. An ultimate end is something chosen for its own sake and not as a means to something beyond. It is regarded as good in itself. A supreme end is ultimate, though an ultimate end is not necessarily supreme. There may be many ultimate ends, we are told by philosophers, because there are many things which are regarded as good in themselves, but of course there can be only one supreme end, because to each mind there can be only one supreme good, only one supreme object of endeavour.

A man's character is *revealed* by the so-called ultimate ends which he chooses; it is *determined* by the supreme end which he chooses.

Now it must be shown that the supreme end must always be *conscious being* — a person or persons capable of physical, mental, or spiritual delight — some kind or many kinds of satisfaction, pleasure, enjoyment, blessedness.

Men seek a thousand things as good — food, drink, books, music, art, knowledge, wealth. These things, however, are good not in themselves but only in their relations to human enjoyment or well-being. To a race of deaf men the most exquisite music would be nothingness. To a race of blind men the most glorious works of the masters, old or new, would be worthless. The richest gold mine has no value until it comes into relations with men. All of these things are good, but no one of them is *a* good; that is, valuable for its own sake. All of them are utterly useless except as men *make use* of them. They are not desired as ends, but only as means to human satisfaction or well-being as an

end. If there were no conscious existence in the universe, there would be no good in the universe.

There are many kinds of good which are divided into two very distinct classes. The one class comes to us through our *susceptibilities*, the other through the use of our *powers*. Through the former, environment acts on us; through the latter, we act on environment. In the former we are passive, and receive; in the latter we are active, and give. Our active powers when once awakened and provided with materials of thought may continue acting without reference to external conditions. Thus there may be intense intellectual or spiritual activity regardless of environment; and the normal exercise of our active powers naturally affords enjoyment, but we gain satisfaction through our susceptibilities only when they are acted upon.

In this connection we must note a well-recognized law of our nature that passive impressions and their resulting pleasure or pain become weaker with experience, while our active powers grow stronger by use and become more and more capable of affording us satisfaction and enjoyment. Thus an inexperienced public speaker is liable to be painfully embarrassed by his audience. I knew a minister who was so overwhelmed the first time he faced a congregation that he turned and fled precipitately from the pulpit. But the impression became less with repetition until it ceased altogether, while his active powers of mind gained strength with use until he could sway an audience by his thought, and delight in the experience.

The satisfaction which comes to us through our susceptibilities we call *pleasure;* that which springs naturally from the normal exercise of our active powers we call *happiness*, which is recognized as something higher

and more satisfying than pleasure. In addition to the enjoyment derived from normal activity, which seems to be shared by all animal life, is that which springs from the accomplishment of an end — something done. The child's delight in a rattle or a tin horn is due to the perceptible effect which it enables him to produce. When a boy throws a stone through a window it is due less to pure cussedness than to delight in producing an obvious effect at a distance. The charm of firearms is the same thing. The engineer's sense of power over his locomotive, the inventor's delight in his invention, the exultation of the aviator, the satisfaction felt by a captain of industry in directing men and controlling results, are all illustrations of our natural enjoyment in bringing things to pass. And the quality and measure of such enjoyment depend on the end accomplished. The joy in saving a life is greater than the satisfaction in climbing the Matterhorn. It is evident that the highest delight can come only from the accomplishment of the highest, noblest purpose.

It follows, therefore, from the preceding that *the summum bonum of life, the highest possible good, must come from the highest possible exercise of our powers for the accomplishment of the highest possible end.*

We are now prepared to consider

THE LAW OF LOVE

I. WHAT IS MEANT WHEN WE ARE COMMANDED TO LOVE GOD AND OUR NEIGHBOUR?

We use the word with many different shades of meaning. A mother "loves" her child; a lover "loves" his sweetheart; a man "loves" horses and dogs; another "loves" nature and art; and a good many "love" ice cream.

There are two words in the Greek Testament which are rendered in English by the one word, love. These two Greek words, though not in the least antagonistic, are radically different. *Phileo* means *to love, to feel affection for, to hold dear;* it is also used of things, *to be fond of, to like.* It is frequent in classical Greek where it is used with all the shades of meaning given to the word, *love*, above. The other word, *agapao*, is rarely, if ever, used by classical writers. Trench calls it a word of revelation. A new word was needed to express God's love to the world, and the love of Christians for their fellowmen. *Agapao* is always used in the New Testament when love is enjoined as a duty, and its corresponding noun, *agape*, is employed in speaking of love as a virtue, or as an attribute of God. One writer says: "As a command it enjoins a volitional, not an affectional, attitude of the soul toward others." The word does not exclude affection, and is often used to express it, but when it inculcates love as a duty, it requires of us *benevolence, good-will.*

Now the will is the very centre of our being. It is the will which makes us human. It is what has been called the "inner self," the most essential self. Benevolence, therefore, which is the going out of the will to others in service, is the going out of *self* to others. It is *self*-giving.

Good-will toward God which engages "all the heart, and all the soul, and all the strength, and all the mind" evidently demands that the entire being should come into harmony with the divine will and be devoted to doing it. It is the choice of God as the supreme good, and the complete surrender of self. This is taught by Christ with a fulness and significance that will require a later chapter for its development.

Inasmuch as God is love, that is, infinite benevolence, and gives himself for the good of his children, to come into harmony with his will and to devote one's self to its accomplishment is to give one's self to the service of humanity.

The reader, however, will interpose that the social expression of the law of love is "Thou shalt love thy neighbour *as thyself*." But this is a summary of the second table of the law which is negative. What it requires is even justice rather than love. "Do the fair thing." "Divide even." This is Judaic, not Christian; it is law, not gospel.

The two commandments on which "hang all the law and the prophets" were quoted *verbatim* by Jesus from the law of Moses (Deut. 6:5 and Lev. 19:18) in reply to a lawyer who asked him what was the great commandment in the law. The second commandment has been mistakenly regarded as Jesus' statement of the law of love on its manward side. As such it has had profound influence in shaping Christian thinking, and in diverting attention from the social law of love which Jesus gave later. That law is as follows: "A new commandment I give unto you, That ye love one another, even *as I have loved you*."[1] This Eleventh Commandment was "new" because it erected a new standard by which to measure our love to our neighbour. It embodies the new idea expressed by the new word, *agape*. The Mosaic standard was "as thyself." The Christian is "as I have loved you." Jesus exercised toward others a *preferential* love. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.[2] That was not "dividing even."

[1]John 13-34.

[2]Cor. 8:9.

Justice seeks her own; "love seeketh not her own." Jesus spent himself doing good. He gave his time, his strength, his healing power, his life for others. Because he loved to the uttermost he gave to the uttermost. A friend of mine remarks: "It would shock us to hear one say, 'Jesus loves us *as he loves himself*.'"

Now we see why this new commandment was reserved until his last interview with his disciples before his death. At the beginning of his public life "as I have loved you" would have meant little or nothing. Just before his crucifixion and ever after it would mean a life and death of loving sacrifice. It means (what many will be slow to believe) the complete giving of self for others.

It will be objected, When most men fail to reach the high standard of even justice, why hold up the higher standard of self-sacrifice? For many men it is easier to be totally abstinent than to be temperate; and for all men the Christian standard is more practicable than the Mosaic, because it is easier to give the whole heart than half of it. Love, real love, Christian love, never "divides even"; it does not nicely measure its gift; it is not careful to be just; it does not calculate; it is not commercial; it gives with abandon; it breaks the alabaster box of self-concern and pours out the precious ointment of devotion without measure as without price; and the fragrance thereof fills all the house.

Think of a mother's trying to love her children "as herself." In what age and in what land shall we find the life-giving hero who loved his fellows "as himself?" If that had been the standard of devotion to liberty and to country, the pages of history which glow with heroic sacrifice would have been left empty; there would have been no Washington, no Lincoln; and Nathan Hale would never have mourned that he had not ten thou-

sand lives to lose for his country. If no one had loved the Master *better* than himself, there would have been no Christians. It would be impossible to give the half of one's heart to Christ, for he would not accept it. "Whosoever he be of you that forsaketh not *all that he hath*, he cannot be my disciple."[1] If love could not bestow the heavenly gift of self-effacement there would have been no Christian history, and no Christ, for there would have been no Cross. The demand made by the Cross is not for a fraction of the life, but for all of it; not for the half of self, but for the whole of it.

It is singular with what unanimity moralists have overlooked Jesus' new commandment and have accepted the Mosaic command as Christian, with resulting confusion which is endless, and, I may add, with mischief which is measureless. Dr. Mark Hopkins was a rarely luminous thinker, but mistaking "as thyself" for the Christian standard led him into self-contradiction. He says: "If the terms are rightly understood, we need not hesitate in saying that a man cannot love himself too much. Does this startle any one who has been accustomed to a particular form of phraseology? I would ask him whether he thinks we can love others too much? If not, neither can we ourselves, since the love of ourselves is made in Scripture, as it must be by reason, the measure of our love to others. 'Thou shalt love thy neighbour as thyself.' Let a man love himself as much as he will, only let him love his neighbour as much. Let him love his neighbour as much as he will, only let him love himself as much."[2] Elsewhere Dr. Hopkins (evidently unmindful of what has just been quoted) says with perfect truth: "An interested love is impos-

[1] Luke 14:33.

[2] "Lectures on Moral Science," p. 189.

sible."[1] Later we shall see that the very expression "self-love" is self-contradictory.

Another college president, one of the noblest and most unselfish of men, said in a published sermon: "Proper self-love is a divine duty. The man who does not love himself is a sinner, just as really, though not as much, as the man who refuses to love his neighbour. . . . We are to love our neighbour *as ourselves*. . . . There is no danger of loving ourselves too much provided we think far enough to realize that only by loving and serving our neighbour can we serve ourselves best." But that is not the meaning of love. If self is the object of the service I render another, my motive is ulterior and selfish, and not an expression of love.

"As thyself" has led to a misconception of the true nature both of Christian love and of selfishness. Self-love is believed to be commendable until it exceeds love to one's neighbour, when it becomes selfishness, and is of course culpable. That is, selfishness is inordinate self-love. According to this teaching, then, the difference between love and selfishness is quantitative rather than qualitative. Let us see if such an interpretation can stand. When one loves God with *all* his heart, and *all* his soul, and *all* his strength, and *all* his mind, that is, with his entire being, how much of *self*-love is there left? And after having given *all* of one's love to God, the *remainder* is to be divided with great exactness between one's self and one's neighbour! Nor is this all. I have, we will say, a thousand neighbours. Am I to keep one half of my love for myself and divide the other half equally among all my neighbours, thus loving myself a thousand times better than

[1] Ibid., p. 227.

I love any one of them, or am I to give one half to *each* of the thousand? Evidently this quantitative conception of love is not only confusing and misleading but absurd.

Often a defect is only an excellence carried to excess — an overgrown virtue. The difference between rashness and courage, cowardice and prudence, parsimony and thrift, is only a difference of degree which may be created or removed by increasing or checking a given tendency. But the difference between love and selfishness is one which cannot thus be created or removed, and is, therefore, one of kind. Two persons, actuated, the one by love and the other by selfishness, grow more and more unlike as their respective motives become more intense. Love sufficiently intensified would make a community a heaven, and selfishness sufficiently intensified would make a community a hell; which shows that love and selfishness are as unlike as heaven and hell. The difference between them is diametric and utter. There is nothing else in the world so unlike. Great and small, hot and cold, long and short are only relative terms. We say: "As far as the east is from the west," but Chicago is east of San Francisco and west of New York; it is both east *and* west at the same time. But love and selfishness are essentially and absolutely different — as far removed from each other as holiness and sin. They *are* holiness and sin — utterly antagonistic and irreconcilable. Love can no more be enlarged into selfishness than an angel of light can be enlarged into a devil. We are told that the love of self when it becomes too great or too intense becomes selfishness; we might as reasonably say that fire when it becomes too great or too intense becomes water.

Love and selfishness are enemies, deadly and eternal.

Each seeks to destroy the other, and neither can be destroyed except by the other. They are struggling together for the possession of the world — the one to bless, the other to curse. Selfishness is a maelstrom which swallows and destroys; love is a fountain which flows out to quicken, beautify, and bless. The one is the source and sum of all moral evil; the other is the source and sum of all moral good.

Christian love is the service of God and humanity as the ultimate and supreme end of endeavour. Selfishness is the service of self as the ultimate and supreme end of endeavour.

Things so utterly different, so intensely antagonistic, should never be called by the same name. A Christian "self-love" is more contradictory, more impossible than a white black. It would be devotion to two different supreme ends at the same time — the service of two masters, which Jesus pronounced impossible — as impossible as walking in two opposite directions at the same instant. To say that "self-love is a duty" is really as absurd as to say that disinterested selfishness is a duty, or that benevolent sin is a duty.

The fact that we have no one word in English which adequately renders the Greek word, *agape*, makes it necessary to distinguish carefully between natural love and Christian love. Natural love is affectional, not volitional. It does not rise at the bidding of duty; it is inspired by its object. When it is strong enough it enlists the will in the service of its object, but that service is not disinterested; it ends in self. Disinterested self-love is a contradiction in terms — an absurdity. Parental love, if it is only natural love, is not disinterested, and, therefore, not divine. It may be a prophecy of divine or Christian love, a preparation for it, and the

closest possible approximation to it; but it is only the love of self in another form, for son and daughter perpetuate the line and thus satisfy a deep, human instinct; their gifts, their graces, and their successes reflect credit on their parents and gratify family pride. Love of offspring, beautiful and elevating as it is, may coexist with intense selfishness, which grinds the faces of the poor, keeps back the labourer's hire, and may not hesitate at robbery in order to add field to field and leave a larger inheritance to heirs. It is shared by many forms of animal life; it relates us to the wolf which ravens the fold that she may feed her young.

Christian love is disinterested and divine; it is "born from above." This is the new birth on which Jesus insisted for every man, and which is the beginning of the new life. As already pointed out, it is volitional, not affectional, in its origin, though sooner or later, and often immediately, it inspires new affections. Because the will is the inner, the essential, self a new will means a new man; old things pass away and all things become new. The change in feelings, in tastes, and habits is perhaps gradual, perhaps sudden. Sometimes, especially when the great renunciation comes at the end of long and severe struggle, there is a breaking up of the fountains of the great deep, and there rises a flood of feeling which is a new and surprising blessedness. It must be remembered, however, that Christian love is the outgoing, the surrender, of the will, the giving up, the giving away, of self. Its essence is not feeling but obedience. John says: "And this is love that we should walk after his commandments."[1] It is here declared that obedience, the surrender of the will, is love; not that it is the fruit of love, or that it produces love, but

[1] II John. 6.

that it *is* love. This is the love expressed by the Greek word, *agape*.

John's teaching makes unmistakable the interpretation of the New Commandment. This apostle of love, in the epistle of love, says: "For this is the message (the commandment) that ye heard from the beginning, that we should love one another." "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren."[1] "As I have loved you."

I conceive of love not as something static but dynamic. It suggests movement. It is not like air which has quantity, but rather like light which has intensity. Light is ever streaming forth from the sun; and is not like air, capable of being set in motion; it *is* motion. So the divine love is ever streaming forth to bless creation; it is perpetual self-outpouring. Real love, disinterested love, divine love, is the same in us that it is in God; it is the outward movement of our being to serve and bless others.

When we understand the nature of Christian love it no longer seems impossible to love our enemies, the command to do which has been a stumbling block in all the Christian ages, we are not commanded to feel affection for them, which may be quite beyond our power, but to bear them good-will, which enables us by means of service and sacrifice to return good for evil. Good-will may develop a strong affection even for those who hate and wrong us, but we may love our enemies without it.

It will be asked whether Christian love, which requires self-renunciation, is consistent with self-regard. We cannot possibly be indifferent to pleasure and pain; and

[1] I John 3:11, 16.

there is no more moral quality in our feeling them than in water's boiling and freezing at certain temperatures. From Christ's strong insistence on self-denial many have inferred that God begrudges our happiness, and that there is peculiar virtue in penance. This subject will be discussed at some length in a later chapter; suffice it to say here that if God did not desire the happiness of humanity he would not be benevolent, would not be love. His love is too great and too wise to be willing to sacrifice our highest happiness to any happiness less than the highest; and if God does not begrudge our happiness, surely we need not. How, then, can we have regard to our own well-being without selfishness? We must regard self as it is our duty to regard time, and possessions, and opportunity. Each is a trust to be administered for the kingdom. To disregard time would be to waste opportunity; to disregard possessions would be to waste, and probably to pervert, power; and to disregard self would be to waste whatever talents have been entrusted to us for service.

Self-regard, which is clearly a duty, is what many moralists, including Bishop Butler, seem to have mistaken for self-interest, and which many others, including President Hopkins, seem to have mistaken for self-love.

This is close akin to an error often made in the higher ranges of human thinking. It is said that, properly interpreted, Christianity teaches not self-denial but self-realization. We are told that it is our brute inheritance which we must deny, that it is our true self, our higher spiritual self, which we are to make the goal of our endeavour, and that this self is to be realized through love and service to others.

This is pagan ethics, not Christian. Aristotle in "The Nicomachean Ethics" teaches: "If a person is

called a lover of self, as assigning to himself an undue share of such things as money and honour, he is open to censure. But if he is so called, as feeling affection for the supreme part of his being, i. e. for his reason, and as cultivating it to the utmost, he deserves praise. In this sense a good man ought to be a lover of himself."[1] That is, according to pagan ethics (this was true of Roman as well as Greek) whether a man deserved blame or praise for self-love depended on which self was loved, the lower or the higher. It was commendable for a man to devote himself to the cultivation of the latter with the utmost diligence.

There is no quarrel between Christian and pagan ethics as to the propriety or duty of self-development. The idea that the physical, or intellectual, or spiritual life should be depleted in the name of Christ is a caricature of his teachings. Certainly we should aim at the most perfect development and care of the body, the best possible training of the mind, and the noblest possible growth of the soul. But *why?* Professor Giddings finds four different types of ideals; he who has the highest seeks "to express and perfect his own essential nature," having learned "that complete satisfaction is found only in a life to which no permanent bounds can be assigned."[2] This does not differ essentially from the philosophy of the Stoics, "the quintessence of which," Professor Eucken tells us, "was the development of personality." Ancient and modern, pagan and Christian, agree that self-realization is most desirable. But *why?* It is the answer to this question which makes clear the radical difference between

[1] Analysis of Chap. VIII, Book IX, by J. E. C. Willdon. See especially pp. 299-303.

[2] "Democracy and Empire," pp. 320, 321.

Christian, and the best pagan, ethics. Are we to seek the largest development of personality that we may have more and better to keep and to enjoy, or more and better to give away for the enjoyment of others? Is it for *self*-realization, or for the fuller realization of the kingdom of God in the world? It is perfectly true, and has come to be widely recognized, that only when we seek the happiness of others do we find our own, and that only by serving others do we best serve ourselves; but what is the ultimate and supreme *end* in view? Is it self or others? This is the acid test which distinguishes between solid character and plated, the unselfish and the seemingly unselfish life. Two supreme ends in life are impossible; one is inevitable. If the last link in the chain is self, the life is selfish even though the next to the last link be spiritual culture, self-realization. Surely God desires for us the highest possible spiritual culture, but making spiritual culture our object is not his appointed way for us to attain it. Character like happiness is a by-product. Love, without which everything is nothing, is self-renouncing, self-forgetting; its object is others.

Jesus' teaching made all this as clear as possible, but the individualistic philosophy of life, with which the western mind has been saturated, has obscured it. He that loses his life finds it; but he who finds his life by losing it is not he who loses it for the sake of finding it, not he who loses it for the sake of self-realization, but he who loses it for "my sake"[1] Jesus says. Christ identifies himself with both God and man. "He that hath seen me hath seen the Father";[2] "Inasmuch as ye did it unto one of these my brethren, even these least,

[1]Mat. 16:25.

[2]John 14:9.

ye did it unto me";[1] hence for "my sake" means for God's sake and for man's sake. God and humanity must be the supreme end, to which all self-culture, all self-realization, is only a means. We are told that Jesus "made himself of no reputation,"[2] literally, "emptied himself." Was that *self*-realization, or was it the realization of his mission to sacrifice himself for others? We are not left in doubt why Jesus consecrated himself; referring to his disciples he said: "And for their sakes I sanctify myself."[3] We may be assured that in the eternal life blessedness which fills the cup of our capacity will be our portion, but never our aim. In like manner, an ever-increasing realization of our noblest possibilities will ever be our experience, but never for one moment our ultimate object.

Christian love lays bare another mistaken conception which is very common and very deceptive, namely, the idea that it is noble to seek "art for art's sake" and "learning for learning's sake." Scholars seem to be especially liable to this error. I was talking on this subject with the head of the Greek department of Yale, a few years ago, and said to him: "What should you think, if I should say that a man who seeks knowledge 'for its own sake' is as really selfish, though not as basely so, as the miser?" With a delicious frankness entirely warranted by a life-long friendship he laughingly replied: "I should think you were a fool"; and doubtless many of my readers will agree with him. Professor Münsterberg of Harvard, addressing the German Publishing Society said: "Scholarship, beauty . . . are valuable in themselves, eternally valuable,

[1] Mat. 25:40.
[2] Phil. 2:7.
[3] John 17:19.

and to serve them is an ideal goal which needs no praise on account of its usefulness. The Americans want to master scholarship, the Germans want to serve it; to the Americans scholarship is a tool, to the Germans an altar; to the Americans the scholar is an artisan, and to the Germans a priest." Germany's wonderful material progress, for a generation, has been due to the fact that she has taken the knowledge of her savants to the school and the factory and has made a practical application of it to every form of industry instead of leaving it on the altar for the priest to burn incense before it. Germans would seem to be as quick as Americans to recognize the commercial values of science. But even if Professor Münsterberg could show that there is more commercialism in America than in Germany, which is possible, he would not thereby establish his contention. Scholarship and beauty are *not* "valuable in *themselves*" either "eternally" or temporarily. In a universe where there were no conscious beings capable of enjoying and using them, libraries of the profoundest learning and museums of the divinest art would not have one iota of value. There is and can be no intrinsic value except in such beings. As we saw above, all other values, however great, are relative. They depend on their relations to beings capable of enjoying and utilizing them. We are told that the artist, Monet, destroys his work, if it fails to satisfy him, even though ready purchasers offer high prices for it. This is not art for art's sake, as it might seem. Every artist would understand that the pleasure of receiving money for one's work would be insignificant compared with the pleasure of doing one's best. It is creditable, surely, for an artist to sacrifice profit to beauty rather than beauty to profit, and this is what is really meant

by "devotion to art for art's sake," but the expression is misleading. All devotion to art or to learning or to anything else must be, by the laws of our own nature, either for the sake of others who may derive pleasure or benefit from it, or for the sake of self. It is impossible to make anything the supreme and final end except conscious existence.

Of course it goes without saying that the enjoyment of music and art and nature and a thousand other good things, like the enjoyment of food, is not wrong. They are God's good gifts, but like all subordinate good may be perverted to the cultivation of selfishness. When self is made the supreme end of life, either consciously or unconsciously, all of these good things, which the moralists call ultimate ends, are not really ultimate, that is, chosen for their own sakes as good in themselves, but are chosen for the sake of self; so that a life spent in seeking these enjoyable things, though they are perfectly innocent in themselves, is a *selfish life*.

Such is our constitution that when we seek these good things for their own sakes (really for *our* own sakes) they are unable to satisfy us. Love identifies itself with its object; therefore, where there is love there is sympathy. If I love a man, I suffer with his sorrow and rejoice with his joy. Just in proportion as love is perfected between us, his life becomes mine and mine becomes his. Precisely here do we see why it is that music, painting, sculpture, literature, and learning can never fill and satisfy the human heart. It is because these are impersonal; they have no conscious being. A mere *thing*, however desirable it may be, cannot love us, cannot give itself to us in exchange for our love; hence that saying of Emerson's, which I love to quote, "*Persons* are love's world."

Having tried to show what Christian love is, let us consider in brief what it does both for the individual and for society.

II. OBEDIENCE TO THE LAW OF LOVE IS THE SALVATION OF THE INDIVIDUAL

Social salvation is not simply a matter of right relations between the various members of society. That, of course, is necessary, but the members of society must *be* right before they can sustain right relations with each other. There cannot be social soundness unless there is individual soundness; an organic whole cannot be better than its constituent members. The social laws of Jesus, therefore, could not save society unless they were able to save the individuals who compose it.

1. No one can live long without discovering within himself conflicting inclinations, opposing impulses, warring desires; and no character and life can be considered *whole*some until these differences have been substantially composed. These inclinations, impulses, and desires are divided into two classes — those which tend to preserve and to serve the individual, and those which tend to preserve and to serve society. Both of these classes are necessary; both must be trained and controlled; and before the character can be harmonized, the one class must be subordinated to the other. We shall see later how nature prepared for this subordination, and how Christianity accomplishes it.

There are proposed two diametrically different methods of composing this discord — one is to subordinate others to self; the other is to subordinate self to others. The former is the method of selfishness; the latter is the method of love. The one makes the service

of self the supreme good, and seeks to use all things in the heavens above and in the earth beneath as a means to self as an end. The other makes the service of God and humanity the supreme good, and devotes self and all of its resources as means to that end.

It has been shown that the individualistic interpretation of life and of Scripture has obscured the Christian law of love — the Eleventh Commandment — and has confused the issue by teaching that self-love was a duty, and that the difference between this virtuous self-love and a vicious self-love — that is, selfishness — was only one of degree; but with the true nature of Christian love and of selfishness made clear, it becomes a simple matter to see which of the two solutions, proposed above, is the true one. Of course every one who has tried both has already learned from his own experience.

God alone is self-sufficient. All created things are not only dependent but interdependent. Whether planets or particles, they sustain reciprocal relations. "Nature is full of vast circles of service. The clouds carry the bounty of the sea back to the thirsty land; 'the rain also filleth the pools' and replenishes the hidden springs which feed the rills and brim the river-banks. The streams bear back to the ocean what it has given to the clouds by evaporation. 'Unto the place from whence the rivers came, thither they return again.' The ocean serves as the world's great filter where the rivers deposit their impurities, and the waters distilled by the sun start again on their round of blessing as pure as the dew. Without this great circle of service every man and beast and bird, every leaf and blade of grass would perish."[1] There is an infinite number of illustra-

[1] The writer's "Times and Young Men," pp. 64, 65. See entire Chapter.

tions of this law of interdependence, of receiving and giving, which runs throughout nature, and is especially obvious in all forms of life. This same law is no less actual, but much less obvious, in the moral world. Our minds have been, in the past, so imbued with individualism that we only imperfectly grasp the idea of moral solidarity, the fact of a moral universe — a *wholeness* embracing all moral beings. We see clearly that motion involves physical relations and physical laws which are co-extensive with the physical universe. It is equally true that the actions of moral beings involve moral relations and moral laws, which are co-extensive with the moral universe.

Because there is no created thing in the universe which is independent, which exists out of reciprocal relations, there is nothing in all the universe which has, or can have, its end in itself. Everything is a means to something beyond, both in time and space. "No man liveth unto himself." Even the selfish man is unable so to isolate himself as to exist out of relations; a thousand influences and relations of cause and effect weave his life into the great network of the indivisible whole.

Now what every selfish man does is to *try* to live unto himself; and morally speaking the will does what it tries to do; the murderer's guilt does not depend on his marksmanship. The selfish will makes self the end of all its activities. It breaks the great circle of service. It seeks to make all other beings and things tributary to itself, but refuses to give itself in service to others. All his life and every day of it, the selfish man has received and consumed on himself the service of nature and of society. If he had devoted himself to the general good, all the numberless streams of blessing which have

entered his life would have fulfilled their mission in the universal scheme, but he has diverted them and perverted them in the sink-hole of his selfishness. All the fresh, pure floods of the Jordan become bitter brine in the salt depths of the Dead Sea; so all of the pure streams of beauty and blessing which flow into a selfish life become perverted and embittered in the heart which, like the Dead Sea, has no outlet — a life whose end is itself.

Receiving and giving are parts of one and the same great law. The two processes are correlative; when the one stops, the other cannot long continue. In all forms of life the permanent arrest of either means death. Selfishness, therefore, by seeking to bring everything to an end in itself is ever blindly seeking death; but Merciful Love stays its suicidal hand, and does not permit it to cut itself off from all other lives. They touch it in a thousand ways; they offer a thousand opportunities for service; they keep open the possibility of a new birth to this will which is spiritually dead.

We know not what mysteries the boundless future may contain, but if there be such a thing as a finally incorrigible will, one which persists in making itself its own end, the final recourse of Infinite Love may be to let that will have its own way, and literally *make an end of itself*. This would indeed be eternal death — the suicide of a soul.

As selfishness is a perpetual movement inward, its tendency is toward separateness, isolation. Selfish men pull apart because their interests are conflicting. Selfishness is, therefore, the great anti-social, disintegrating force. And love, which is diametrically opposite, is the great uniting, harmonizing, socializing force. The law of love, therefore, is the fundamental law of the

moral universe, and necessarily so, because creation is an expression of the Creator, and the very essence of God is love.

No man can escape from the fact that he is by nature a social animal. Every natural law of society is necessarily a law of the individual, implanted in his nature, because society is composed of individuals, and there is no other soil in which a law of human nature could be planted. It follows, therefore, that only as the individual comes into harmony with the fundamental law of society can he come into harmony with himself. The selfish man is out of harmony with the universe, himself included. In his determination to have his own way regardless of every one and everything else, he defies the Creator and all creation, thus wronging his Maker and marring the joy of all the sons and daughters of God, and most of all his own.

Let us suppose that the earth rebels against the law of gravitation, which is to the physical universe what love is to the moral. It breaks away from the solar system and plunges, lawless and blundering, through the universe. Not only does it deflect other worlds from their orbits, thus causing disorder among the heavenly hosts, but creates confusion worse confounded within itself and among its inhabitants. Day and night cease their alternations; no longer do the seasons come and go, providing seed for the sower and bread for the eater. No longer do rivers empty into the sea. Lakes and oceans rush from their beds and overwhelm the land. Nature's laws and forces are now fitful; human experience counts for nothing. Everything becomes uncertain except the certainty of utter confusion, desolation, and death.

The only possible way to reëstablish order within

itself would be for the earth to yield itself to the universal law of gravitation and return to its own orbit, if indeed this wandering star had not already shattered itself against some greater world, or buried itself in some boiling sun.

2. Not only must a moral being come into harmony with the moral universe in order to come into harmony with himself, such are the laws of his nature that only by serving the interests of the whole of which he is a part does he serve his own interests best. Every living organ was created to serve the organism to which it belongs; and the normal functioning of an organ is necessary to its own health. When an organ or member is prevented from rendering its normal service, it begins to degenerate and becomes diseased. The arm of the Hindu devotee which has been held for years in one position, in ceasing to render its proper service to the body, becomes stiff and dry and dead — atrophied by disuse. No member of an organism can live unto itself; in such an attempt, success would be suicide. Such is the oneness of the moral realm, unified by the law of love, that the well-being of each member is conditioned on his rendering disinterested service to the others.

3. Obedience to the universal law of love is not only necessary to self-reconciliation, and to the development of self, but is essential to unifying the character; and not until character is unified can life be thoroughly utilized.

Not only have we conflicting inclinations, impulses, tastes, and desires which need to be brought into right relations with each other by subordinating the individualistic to the social, we have also in human nature a sort of hierarchy of life. The body was evidently intended to be the servant of the mind which directs and uses it, and our mental powers were as evidently

intended to be subject to our moral and spiritual nature. Each can attain its fullest health and highest efficiency only as it holds its normal rank; for instance, to make the reason, the will, the conscience subject to the body is not only to degrade the higher nature, but also to sink the lower to the level of the glutton, the drunkard, and the libertine.

When one part of a man's nature is in insurrection against its properly constituted authority, when he is torn by conflicting desires and purposes, he is made not only miserable but inefficient. He is like a troop of soldiers, many of whom are mutinous. No man can thoroughly utilize himself until his character has been unified by a supreme purpose strong enough to command his whole nature. A man's powers of mind and body may be so correlated that they work together to one end, like the various parts of a locomotive, bearing him on with tremendous rush and power along the track of his single purpose toward the destination of his supreme choice. And when that choice is the worthiest, he realizes the *summum bonum* of life, which has been shown to come from the highest possible exercise of our powers for the accomplishment of the highest possible end.

Achieving the highest possible good is, of course, the highest possible success; it is salvation in the highest possible sense, while the utmost failure, the utter waste and loss of one's self is, of course, the exact opposite. That is, if the choice of others (God and humanity) as the object of endeavour, and the unifying of the character and the utilizing of all one's powers in the accomplishment of that end is achieving the *summum bonum*, as we have seen, then the choice of one's self as the object of endeavour, and the consequent discord within

and without, is the utter failure of life and the complete loss of self. A selfish being is a discord with God and with all creation. He is a universal misfit, out of place everywhere, at home nowhere — in one word, *lost*. Evidently, if that being is to come into harmony with God and the universe, there must be a radical change somewhere. Human laws are often changed or evaded. It is well for humanity that the laws of God can neither be escaped nor amended, for those laws are our only hope of salvation. All of God's laws are expressions of the fundamental and universal law of love, precisely as his attributes are all expressions of his substance or essence, which is love. There can be no conflict in him, or between him and any of his laws. His government often seems to us unwise and unkind precisely because it is *infinitely* wise and kind. God's love as expressed in natural law is so large that it does not sacrifice the many to the few, so wise that it does not sacrifice the long future to the brief present. If God's laws were suspended "for our benefit," it would mean chaos and destruction. To grant us exemption from them, if that were possible, would be to outlaw us. There is no escape for a selfish being until he escapes from himself. As Milton's Satan said: "Whither I flee is hell; myself am hell." The only possible emancipation from the bondage of a benevolent law is emancipation from the bondage of self, which brings us into blessed harmony with that law. The Christian solution of the problem is not escape from law, nor yet from the discord of life by lapsing into unconsciousness with the Buddhist, but entering into the fulness of life by coming into active and conscious harmony with God and his creation, which of course means coming under the law of disinterested love.

Thus it has been shown that, by coming under the law of love, the individual comes into harmony with God and with himself, secures his own highest development, unifies his character and, therefore, his life, and realizes the *summum bonum* by the highest possible exercise of his powers for the accomplishment of the highest possible object.

A good deal of space has been given to showing that love as a *social* law is effective for the salvation of the individual, because there has been a wide-spread impression that the social interpretation of Christianity aims at the salvation of society *instead* of that of the individual. The two are correlative. The salvation of every individual is necessary to the complete salvation of society; and the salvation of society is necessary to the complete salvation of the individual.

III. OBEDIENCE TO THE LAW OF LOVE WILL BE THE SALVATION OF SOCIETY

God loves oneness. Men now recognize the oneness of the physical creation, and the universality of its laws. There is a wonderful diversity in nature, but we find in the midst of that diversity a more wonderful unity.[1] The ten thousand discords in the moral world, the conflicting interests and strifes between nations, races, classes, communities, and individuals, are the more striking when contrasted with the harmony of the unmoral world.

God in history is working for the at-one-ment, which Christ came to make, and for which he longed and pleaded in his great, high-priestly prayer — "That they all may be one; even as thou, Father, art in me, and I

[1]See Vol. I, pp. 5-8, and especially pp. 8-18, on "A New World-Tendency Toward Oneness."

in thee, that they also may be in us."[1] This is commonly interpreted as a prayer for church unity; and so it is by way of inclusion. Denominational rivalries and strifes are in utter conflict with its spirit surely. But Jesus was evidently thinking of something vastly more fundamental than organic church union. "That they may be one, even *as we* are one"[2] was his petition. There was no ecclesiastical oneness between the Father and the Christ. There was a oneness of love, of purpose, and of spirit between them, which is possible between God and man, and between man and his fellow. It was in such oneness that his followers were to be "made perfect"; and it was for such oneness that he prayed.

But how is such oneness possible in a selfish world where there are numberless selfish wills? Evidently the good of all cannot be subordinated to the will of each. The only possible harmony must come from subordinating each to the good of all. If there are to be order and unity in the moral universe, there must be moral law. Such a universe without obedience to law would be infinite moral chaos — an infinite hell; and with only compulsory obedience, such a universe would be an infinite slavepen. How shall every will be free, and yet all harmonious?

The answer is found in the law of love, and in the love of law. If the law of love were universally obeyed, good-will would be universal; and where there is *good*-will there is *free* will. Liberty is the offspring of law and of love. The Psalmist says: "I will walk at liberty; for I seek thy precepts."[3] "I *seek*" them. That is

[1] John 17:21.
[2] Verse 22.
[3] Ps. 119:45.

not the language of the conquered captive, but of positive desire, of outgoing love.

How it is possible for every moral being to come under the law of love we shall see in a later chapter. The bringing of the whole world under this law is a task infinitely great, but it is undertaken by the infinite God; and its completion will be infinitely glorious.

I can conceive of no greater task. The most stupendous engineering feat which subdues the material world to man's use is infant's play compared with bringing countless free wills into perfect harmony — numberless personalities, each self-directed to the good of the whole.

The perfect obedience of nature to all the laws revealed by all the sciences, wonderful and beautiful as it is, has not one iota of moral quality, because nature cannot disobey. One free will brought into harmony with God by *self*-direction to righteousness is more glorious than all the ordered and exact obedience of the countless starry hosts; and such an act is signalized by "joy in the presence of the angels of God."[1] The winning of a single will is greater gain to the universe than the creation of a new world (Mat. 16:26).

But men who have thus surrendered themselves to their highest conceptions of right differ widely and honestly among themselves, not "understanding what the will of the Lord is." How amazing then, how sublime it will be when countless wills, self-surrendered to the good of all, and inspired by the Divine Spirit, intelligently act together in perfect concord with the perfect will of God! This will be the fulfilling answer to Christ's prophetic prayer: "Thy will be done in earth as it is in heaven." This will be the most perfect em-

[1]Luke 15:10.

bodiment and revelation of God that I can conceive. *This is the vision.* This is heaven on earth — beauty and blessedness beyond all mortal words. It is more than all the beauty of form and colour and shade and melody and harmony which shadow forth the ravishing beauty of the Infinite; it is more than the perfect accord of all nature's laws, revealing the entire oneness of God in a universe of truth; it is "the beauty of the Lord our God upon us"; "it is the beauty of holiness" — of *wholeness*, the oneness of the moral universe perfected, the ineffable harmony and blessedness of all-conquering love.

CHAPTER IV

THE SOCIAL LAWS OF THE KINGDOM — SERVICE

The whole physical universe is one vast Declaration of Interdependence.

While the law of love, that is, of benevolence, is binding only on moral beings, the law of service is one of the few which seem to be laid on all forms of existence from the humblest to the highest. Let us look at the law as it appears in the three spheres, physical, moral, and spiritual.

I. THE UNIVERSALITY OF THE LAW OF SERVICE

1. The law of service in the physical world.

No atom in all the universe is an individualist. The relations which it sustains to other atoms are all mutual; it attracts and is attracted; it acts and is acted upon; if it receives, it must also give.

As each substance in nature sustains many relations, so each seems to render many services. "Water, for instance, is the element in which ten thousand forms of life disport themselves; it floats our commerce; it tosses the light keels of pleasure; it is an essential constituent in all animal and vegetable life; it slakes our thirst; it makes our steam and drives our spindles and draws our trains; it furnishes our ice; it forms the dew; it cleanses and purifies; it refreshes all nature; it makes the lake the eye of the landscape; it gives to us the majesty of the sea, the beauty and power of the cataract, and the

glory of the over-arching bow. Without its service the earth would become one vast cemetery — a lifeless cinder like the moon."[1]

Every form of life, whether vegetable or animal, has its organs, and the function of every organ in every living thing is to render its own special service.

There are, moreover, in the economy of nature, as we have already seen, what might be called orbits of service through which matter moves. "It passes from the mineral kingdom up to the vegetable, and from the vegetable kingdom on to the animal; and when the animal dies nature decomposes it into its elements, that they may again begin the round of service in some other form. At every step in this circuit matter affords numberless new utilities. The mineral kingdom furnishes countless substances for man's service; and even deserts and barren mountain ranges have their uses. A multitude of new values appear in the vegetable world. Besides sustaining animal life and affording a thousand materials for a multiplicity of uses, every tree and plant which springs from the soil serves as a pump to draw water from the ground and return it to the sky, thus profoundly influencing climate. Again, animal life renders numberless obvious services quite impossible to the vegetable and mineral kingdoms."[2] Thus as matter rises in rank there are added new possibilities of service, and the law gains increased dignity.

These three kingdoms, the mineral, vegetable, and animal, are united into a whole by the law of service, without which creation could hardly be called a universe.

It is true there are things in nature for which there is no known use. It does not follow, however, that they

[1] The writer's "Times and Young Men," p. 64.

[2] The writer's "Times and Young Men," pp. 66, 67.

are useless. Science is constantly discovering new and unexpected uses. And it would seem more probable that these apparently useless things have uses as yet undiscovered than that they afford exceptions to a law which appears to be so universal in its application.

The infinite number and variety of services rendered by the materials, forces, and laws of nature are of course all unconscious; and though they are necessary to the universal scheme, they, all combined, do not possess as much moral beauty and value as the giving of a single cup of cold water in the name of the Master. The unconscious and unmoral service of nature is evidently preparatory to the higher service of which man is capable.

2. The law of service in the moral sphere.

With the coming of self-consciousness, service rises to a higher plane, attains a moral character, and has its deserts. Gratitude, which is found even among the lowest savages, is an appreciation of service rendered. Barter, trade, commerce in its widest relations, demand and supply, the wage system, and values of every sort, are all based on the fundamental conception of service. The division of labour, that is, the rendering of one kind of service by one man instead of many kinds, is the very essence of organized industry. The great struggle between capital and labour is a struggle over the relative value of services. The conception of rights and duties and all that grows out of it rests on this universal foundation of service. The sense of dependence, and therefore religion, is based on this same idea of service. I think it is not too much to say that without the conception of service, rendered or received, there could be no sense of obligation, no conception of oughtness.

As we have all grown up in an individualistic civiliza-

tion and atmosphere, we have little of the social spirit, little sense of the universal obligation of service to society, because we have little conception of the numberless services rendered to us by society — services which have come to us from sources remote both in space and time.

Not only must wealth be reckoned in terms of service, but civilization also, and even human life itself. It was the services rendered by the involuntary sacrifices of the "unfit" which slowly developed the higher forms of life through countless ages until man appeared. To this incalculable cost must be added the priceless values of civilization to which we were born — the protection of law, the established and beneficent customs of civilized life; numberless inventions and every-day conveniences; the treasures of literature, art, and science; civil and religious liberty, so recently achieved in human history, and at so terrible a price of suffering and death; respect for human life, which is so modern that at the beginning of the nineteenth century English law recognized 223 capital offences, and Edmund Burke said a little earlier that he could obtain the assent of the House of Commons to any bill imposing the death penalty.

These blessings of civilization are so essential to everything we deem worth while that if they were suddenly taken away we should not think life worth living; and the world would lapse into barbarism. They, each one, and a thousand others, are the outcome of countless services rendered and sacrifices made for numberless slow ages. Civilization, which is the foundation of all that we prize, is like the coral reef, on which rest securely the verdure and beauty of a tropical island, and which grew through the centuries by an infinite number of

minute additions each one of which cost a life. The cost of man and of civilization is simply appalling, and that of the average individual life is beyond all reckoning. We eat nothing, we wear nothing, we read nothing, we enjoy no product of civilization which has not cost a great variety of services, rendered by many people, often by thousands, and even by millions. The work with which we are credited was made possible by the labours of others. There is a vast funded capital of human experience from which every one draws, and which increases our effectiveness a hundredfold. The man who renders a great service to society is enabled to do so only because of his rich inheritance of racial experience. In other words, the greater part of the very coin in which he seeks to pay his debt to society came to him as a legacy — wealth that had been created by others.

Services to the community are very apt to depend on taste or inclination rather than a sense of obligation; but one can no more decline to be bound by the moral law of service than one can decline to be bound by the Ten Commandments. The one obligation is as inevitable and as inexorable as the other. We have accounts to settle not only with our neighbours, but also with the dead and with the unborn. He who does not pay to the present the debt of service which every one owes to the past dies a bankrupt to the future. He has violated the obligations of common honesty.

The duty of service to our day and generation will be perceived more and more clearly as men recognize the preëminently social character of the new civilization, and the increasing weight of public opinion will press that obligation upon the conscience. An obviously selfish life will become a shame and a disgrace, and the

man who lives to serve himself instead of the general good will be made to feel the lash of common contempt. All of the parasitic classes, high as well as low, will be regarded as we now regard convicted felons.

3. The law of service in the spiritual world.

We are assured that this law reaches into the spiritual realm. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"[1] And God is the greatest servant in the universe, for he ministers not only to all the children of men, but to beast and bird and creeping thing; for he provides their meat in due season.

Thus the law of service spans the universe from the very dust up to God himself. It is binding alike on the spiritual and on the physical, and is, therefore, doubly binding on man in whom the physical and spiritual unite.

Not only our conception of life — its meaning and its mission — but also our character and destiny depend on our attitude toward this universal law. And yet it is scarcely recognized as a law in Christian instruction, whether in the pulpit or in the Sunday-school. Its nature is not commonly understood; its requirements are not clearly defined; what constitutes obedience to it is not comprehended; and its obligations are not generally recognized, much less accepted.

No wonder that when most people have radically wrong conceptions of life, life is radically wrong! No wonder that the family is increasingly disrupted, that business, like politics, is "war," that class hatred is growing, and that nations are beating their plowshares into swords, and their pruninghooks into spears!

Nor is it any wonder that the Great Teacher of all

[1]Heb. 1:14

time not only made service a fundamental law of the kingdom which he came to establish in the earth, but also made his life a living exposition of his teaching. The law of service in the spiritual world is the law as taught and exemplified by Christ. Though he thought it not robbery to be equal with God, he emptied himself, and took upon him the form of a servant (Phil. 2:6, 7). He said to his disciples: "I am among you as he that serveth."[1] "The Son of man came not to be ministered unto but to minister."[2] "A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord."[3] "As the Father hath sent me," that is, to serve, "even so send I you."[4]

The most solemn of all the recorded utterances of Jesus teach the universality and the finality of the law of service.[5] It is held by some that his picture of what is called "The Last Judgment" was a prophecy of the end of the Jewish world, but even so its principles are applicable in all ages and to all peoples. In this picture there are gathered before the throne of his glory "all nations." The Judge applies the law of service to all gradations of rank and of caste, all degrees of intelligence and ignorance, all sorts and conditions of men. Not one escapes the reach of this universal principle of judgment. Moreover, there is no court of appeals. No evolution of human society, no possible development of civilization can set aside this everlasting test of character. It is final as well as universal.

This account is as notable for what it does not say

[1]Luke 22:27.
[2]Mat. 20:28.
[3]Mat. 10:24.
[4]John 20:21.
[5]Mat. 25: 31-46.

as for what it does. There is no reference to the Ten Commandments; no allusion to church membership nor to the church. Theology has as small a place at the universal assizes as at the county court. Nothing is said of orthodoxy or heterodoxy. And all the peoples of all possible creeds are divided into only two companies. In the face of all artificial distinctions, and of all superficial classifications, the Judge of all the earth divides mankind into just two classes — *those who have served,* and *those who have not.*

It is remarkable what is not said to the company on the left. Here are historic and incorrigible criminals, tyrants who have tortured their victims, and gloated over their agonies; those who have ground the faces of the poor, and have robbed the widow and the fatherless, those who have trafficked in the innocence of childhood, and have trampled in the mire of lust the purity of womanhood; men and women with the serpent's tongue, seducers and traducers; those who in every age have stoned the prophets; here are great butchers of historic battlefields, and yet not one of these moral monsters is singled out for special condemnation. Here is the record of every deed done in the body — the iniquities, the enormities, the atrocities of ages, known and unknown, and yet not a single one of them is mentioned. The one sin of which all are guilty is the common ground of condemnation — *they had not served.* This is treated as the one infallible index of character. Service is represented not as the duty of an inferior race or class, but as a human duty, binding on all; not as incidental, but as fundamental; not as a part of life, but as the whole of it. That is what life is for. "The Son of man came . . . to minister." Service and sacrifice were his business, and if they are not our busi-

ness, we are not his followers. Service is the Christian's occupation.

This picture must not be understood to teach that by service one can purchase a title to eternal reward. Those on the right hand are spoken of as "the righteous," and their service was the evidence of their righteousness. The services they had rendered had no price-list; they were inspired by a love the natural and inevitable expression of which was service. Christian service has but one motive: "By *love* serve one another."[1]

This impressive picture of destiny determined by character teaches that there are only two kinds of people in the world — those whose aims and activities end in themselves, and those whose aims and activities end in others; that is, the selfish and the unselfish.

II. THE SEVERAL PLANES OF SERVICE

There are among men three planes of service which are distinct; and while different men are living on these different planes at the same time, a broad view of history reveals a chronological order and an evolutionary movement on the part of the race from the lowest plane toward the highest. On the first, service is compulsory; on the second, it is rendered for a consideration; on the third, it is voluntary and inspired by love.

1. Compulsory service means slavery. When conquering or marauding tribes discovered that it was more profitable to enslave their captives than to slay them, the institution of slavery arose, and for thousands of years most of the world's work was done by enforced labour. The contented slave was much like the contented ox; they each in the same spirit and from the same motive served the hand that fed them. But as

[1]Gal. 5:13.

civilization developed, and the hardening social strata became more fixed, the lot of the slave grew worse and more hopeless. Gradually there developed a class consciousness, a class discontent, and a class struggle as the result of which service slowly passed from status to contract, which inaugurated the second stage.

2. On this plane service is rendered for a consideration. It is conscious and (theoretically) free, but still discontented, and involves all of the struggle of selfish competition. There are unselfish men in commerce and industry, both on the side of capital and on that of labour, but they are unselfish by the grace of God, and in spite of the system, which is thoroughly selfish. The soul and body of business (if business has any soul) is self-interest.

Commercialism is the inspiring spirit of industry, and, therefore, of the new civilization, which is reshaping the world; and it has so pervaded society that it is commonly considered not only the actual but also the normal and necessary motive of business. With rare exceptions, the very highest standard in business has been, and still is, to give just value for value received, to be scrupulously honest, to seek the welfare of employees, and, having made the largest returns consistent with these principles, to apply a generous proportion of the profits to philanthropic and religious uses. If a minister, or doctor, or teacher should make it his professional aim to secure the largest possible income, consistent with entire honesty, and then rely on the use of that income for any benevolent service he might render society, he would be doing precisely what the best class of business men do. Few men in business, even among those who are really unselfish, have conceived the idea which was clear to George

Eliot many years ago, that "The consideration of interests must give place to that of functions." Not many men consider production and distribution two of the great vital functions of society, in the best possible performance of which they find the supreme opportunity of their lives to do the greatest good to the greatest number, thus serving God in the service of humanity, and hastening the coming of his kingdom.

Business men tell us (and it is sadly true) that they do not mix business with benevolence, that is, with good-will. I do not wonder, for the very essence of business is self-interest, and self-interest mixes with benevolence much as oil mixes with water. The common saying that "Business is business, not philanthropy" is a confession that business, as regularly conducted, is not consistent with good-will to fellow men; in other words, is not consistent with the Christianity of Christ. But so utterly foreign is this teaching to the commercial spirit that not only business men but pulpit and press, which occupy the individualistic point of view, are quite unable to comprehend it, and declare that it is "an unfounded slander against the *integrity* of our business men." "Business success," we are told, "depends to-day, as it always has depended and always will depend, upon honour and probity and the faithful performance of duties and services to the public." All of which goes without saying. Civilization, of course, implies an exchange of services, but there is a radical difference between commercial service and Christian service. The object of the former is gain; the object of the latter is usefulness. What is it that the stockholders of mines, factories, railways, and express companies demand of the management? Is it the greatest possible good to the public, and the best possible wages

to employees, with slight reference to dividends? Or is it the largest possible dividends with slight reference to the general good and to the wages of employees? When it is said that a man is doing a splendid business, does it mean that he is rendering great service to the public, or that he is making great profits? When a business "doesn't pay," are we to understand that it is unprofitable to the public or to the one who conducts it? The object of business on the commercial plane is profits, and service to society is incidental, or only a means to profits as an end. On the Christian plane the object of business will be service to society; and profits, however necessary, will be wholly secondary, and only a means to service as an end. Of course there can be no business without both receiving and giving, but the commercial spirit gives in order that it may receive, while the Christian spirit receives in order that it may give.[1]

I have tried to show that, with negligible exceptions, even Christian men whose dealing is characterized by the utmost probity, do not do business on Christian principles. Paul wrote: "Let no man seek his own, but every man another's wealth."[2] How many men who profess to be Christians would pretend to obey that precept? It is dead against the existing system; it demands a Christian organization of business. Industry is commercialized, not Christianized, and with most damaging influence on character. The great majority of all civilized people, who are of suitable age, are engaged in gainful occupations, of which self-interest is practically the universal motive, justified and ap-

[1] For a fuller development of this subject see the writer's "Next Great Awakening," pp. 52-73.

[2] I Cor. 10:24.

proved not only by established custom, but by so-called Christian ethics and by the church. Regular occupations usually constitute the great business of life; they largely absorb not only time and strength, but thought and interest. Probably more than any other one influence they shape the life and character. Our gainful occupations, therefore, on the plane of commercialism, constitute a school of selfishness, at which attendance is compulsory with most of us; and whatever the quality of our work in general, we all attain high standing in self-interest. Indeed, I have never heard of any one's being dropped for lack of it. Of course, when selfishness is given control of the greater part of life with entire approval, it is apt to gain control of the remainder with or without approval. It is difficult to quarantine an atmosphere; and why should a "healthy" atmosphere be quarantined anyway? With industry thoroughly commercialized, it is not strange that politics, journalism, education, art, and even religion, should be largely commercialized. If self-interest is a Christian motive in business, it is a Christian motive in everything else, for a motive which is right one-half of the time is right the whole time. Thus with the multitude self-interest is the accepted motive of life, and as a matter of course.

In many walks of life, however, there are many exceptions, and even in business there is appearing, here and there, a new ideal. In one of our cities there was recently built a great building for a new store. During the process of erection there appeared on its walls the following placard: "This is much more than a new building. It will contain a great new business founded upon right principles, aimed at the greatest possible public good." This suggests the plane of service to which, I doubt not, business will yet rise.

3. On the Christian plane service is not only conscious and free, but also glad, for it is inspired by love.

There are already many in the aggregate who are living, more or less consistently, on this plane — as many as there are real Christians in the world. In general the world's work commands a certain amount of compensation. It is usually necessary that he who preaches the gospel should live by the gospel. It is equally fitting that all those who serve society should gain their livelihood by that service. Just here emerges the crucial test of character. Do we serve in order to get the money, or do we want the money, a livelihood, in order to serve? Which is primary, and which is secondary? The answer to that question will determine whether we are living on the Christian, or on the commercial, plane. Of course most people render service of some sort — all except the parasitic classes. Many serve with the utmost devotion, the object of whose devotion is themselves. An inventor may toil terribly, and his invention may render an immeasurable service to humanity, while his sole motive may have been wealth and fame. God can make such selfishness serve him, just as he "maketh the wrath of man to praise him," but there are no thanks due to him who renders the service, and he receives only the lesser rewards. It is a great pity that so many render real and important service to society and get nothing but money for it, whereas they might be receiving the wages of angels — a share in the joy of God. Christian service is like

> "The quality of mercy . . . it is twice blessed;
> It blesseth him that gives, and him that takes."

Paul says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned,

and have not love, it profiteth *me* nothing."[1] If our service is compulsory, or if it is rendered in the commercial spirit, we miss the greatest joy of life.

I cannot doubt that the world will rise to the third, the Christian, plane of service. This is as sure as the coming of the kingdom. Such a confidence will seem to many to be based only on "the substance of things hoped for"; but it has a foundation in reason as well as in faith. It is true that, at the present stage of development, human nature is selfish. This is the natural heritage from the long struggle for life. And this inborn tendency instead of being overcome by intelligent Christian training has been fostered. Its nature has been only imperfectly understood; the largeness of its place in human life, and its tremendous significance as the fertile source of most human ills has been perceived only dimly or not at all. When the church really comprehends what the social teaching of Jesus is, it will work a profound change in the membership of the church, and that will work a profound change in the world, one that will justify our brightest anticipations for the world's future.

It was shown above that there are three planes or kinds of service, the compulsory, the purchased, and the voluntary. While these three planes overlap, broadly speaking, they represent the past, the present, and the future; the chronological order marking the evolutionary progress of the race.

It is obvious enough that there are many grave problems, both individual and social, which persist, not because they are insoluble, but because waiting solutions have not been applied.

The Christian law of service, although it is a social

[1] I Cor. 13:3.

law, or rather *because* it is a social law, solves the great *personal* problems of life; and it affords these solutions by pointing out clearly the relations of the individual to society. The choice of an occupation, the question whether to gain a liberal education, the apportioning of one's time, the use of the body, exercise, amusements, expenditure, and many other personal problems are illuminated and simplified when one devotes his entire life — all he is and has — to the service of the kingdom.[1] The personal problems of life all come under the principle of service which governed the life of our Lord: "For *their sakes* I sanctify myself."[2]

The social aspects of the law of service were made sufficiently obvious, I trust, in the preceding chapter. Christian service can have no existence apart from Christian love. It is the natural and necessary expression of such love. Christian love is the fundamental law of the moral universe, and the obligation of Christian service is as universal as the law of which it is the expression. The universal acceptance of this obligation would prove a universal solvent of moral problems, both social and individual.

That Christian service will ultimately be recognized and accepted as the law not only of business but of all human life, there is, it seems to me, excellent reason to believe. It is not necessary again to traverse the grounds of this confidence.[3] To those who cannot share it, disinterestedness, which characterizes Christian service, seems an impossible standard for human nature, which would reduce the population of the kingdom of God to a

[1]For an amplification of the Christian law of service as applied to these several questions, see the writer's "Times and Young Men," chapters IX, X, and XI.

[2]John 17:19.

[3]See "Our World," Vol. I, Chap. IV; also Vol. II, pp. 114-120.

very few, lonesome saints. But Jesus raised this standard; and the fact that he invited professional grafters and harlots to come to it is the most exalted tribute ever paid to human nature, while the correlative fact that in all the Christian centuries men and women from the dregs of society have responded to his call, bringing forth fruits meet for repentance, and demonstrating a new character by a new life, has justified his confidence. Why should it not strengthen ours?

Much depends on the standard which public opinion sets up. We expect a large measure of disinterestedness in the men of certain professions — the minister, the physician, and the teacher — and we generally find what we expect. We expect men in business to be actuated by self-interest, as a matter of course, and again we generally find what we expect. What if public opinion demanded of men in business the same disinterestedness which the University of Berlin demands of her candidates for the degree of Doctor of Medicine? Before the degree can be conferred the candidate must take an oath and "most straitly swear" as follows: "I promise and swear that I will not practise the art of healing for my own good, but in order to show forth the glory of God, to protect the health of men, and, as far as lies in my power, to increase knowledge; that I will carry out the work of a physician with the greatest faith and duty, and, as long as I have the power, with care and prudence; that I will come to the assistance of any one in labour without distinction or preference, with no ambition, but with equal attention to rich and poor; that I will endanger the life of no man by rash experiment; that I will never turn the practice of Medicine away to vain or ignoble ends, but will persevere with unremitting study to fathom and learn the

Art; that I will treat my brethren of the Art kindly, amicably, and as the dignity of the Art demands; that I will associate myself, with most ready spirit and with no regard for my own ends, with what ability I can with their labours for the health of the sick, and in everything will take pains to raise the Art, which I profess, to the sanctity of a religion. *Ita me Deus adjuvet et sacro-sanctum ejus Evangelium.*"[1] I have never heard of a business college making the adjuration of self-interest a condition of receiving a diploma! This oath simply binds the young physician to practise his profession as a Christian. A doctor is under no more obligation to be a Christian, and, being one, to live like one, than a lawyer or a banker, a merchant or a mechanic, or any one else. They are all under precisely the same obligation to live lives of Christian service that a minister of the gospel is. God has no class legislation. The sooner God's universal law of service is recognized as binding on all men, and on all of every man, the sooner will our Master's prayer and ours be answered, and God's will be done on earth as it is in heaven.

Ten thousand streams pour themselves into the Mississippi. They come from all points of the compass, from mountain and plain, from wilderness and prairie, from widely different climates, from frozen lakes and boiling springs; and all their variety swells the flood of the great river. These waters of a thousand names, from commerce-bearing rivers down to braided brooks, are mingled and made one in the Mississippi, not to be kept, but to be passed on to the great gulf, and to the boundless ocean beyond.

Each human life has more tributaries, and of greater variety, than this mighty artery of our country; and

[1] "The Graduation Ceremony," etc., p. 7, by Dr. W. W. Keen.

all are absorbed to enrich a single personality. To perform its proper function in the divine economy each human life must receive only that it may give. Countless lives have emptied themselves into our own, not for our pleasure, but that in Christian service we may pass them on to the great gulf of humanity and thence to the infinite fulness of God — the source of them all.

CHAPTER V

THE SOCIAL LAWS OF THE KINGDOM — SACRIFICE

As FAR as we can penetrate the secrets of nature — far below the organic — we find the lower giving itself to the higher, the atom giving itself to the molecule, and the molecule giving itself to the crystal.

The story of life, from its humblest beginnings in the vegetable kingdom up through higher ranks until it reaches the animal and the sentient, and at length in man receives its crown of glory, is one long story of sacrifice. No form of life has been hidden and secret enough to escape; none has been high enough to be exempt. All have been subject to this sternly benevolent law.

"Again, above man we find that the law of sacrifice, like that of service, includes God himself, for God is love, and love is self-giving. He is ever giving himself to his creatures according to their capacity to receive; his gift of himself in Christ being the supreme sacrifice, the unspeakable gift."[1]

We may fittingly ask concerning sacrifice as has already been asked concerning service, "Would it not be strange and unaccountable if this law which includes the spiritual above man and the physical below him omitted man himself, who in his own nature unites both the spiritual and the physical?

"It is evident in the plan of nature that the lower was

[1] The writer's "Times and Young Men," p. 74.

intended as a means to the higher as an end. The mold gives itself to the grass, the grass gives itself to the herd, the herd gives itself to man; and every step of this far journey from mold to man is indeed a giving *up* — a promotion — and each promotion is through sacrifice.

"Are we to suppose that this law of sacrifice and of promotion by sacrifice applies to all the lower ranks of nature where self-giving is blind and unconscious, or sacrifice is unwilling, and fails at man, precisely the point where moral beauty and the glory of heroism become possible?"[1] Nay, rather, I should expect that the divine method in the lower and controlled world of nature would be only a suggestion, a prophecy, of something as much higher in the world of will as the spiritual is higher than the physical. The mold by an unconscious gift of itself passes from the mineral kingdom up to the vegetable; in like manner the grass by an unconscious gift of itself passes up from the vegetable kingdom to the animal; again, the sentient herd by *unwilling* sacrifice passes up into human life and becomes a part of the kingdom of man; and how shall man, as conscious and free as an archangel, as uncompelled as God himself, how shall he gain promotion into the kingdom of God, if not by *conscious* and *willing self-sacrifice?* And this is precisely what Jesus requires of every follower. "If any man will come after me, let him deny himself and take up his cross daily and follow me."[2] In this experience occurs the death of the old life and the birth of the new, without which, as Jesus declared to Nicodemus, no man can see the kingdom of God.

But doubters say with Nicodemus, "How can these

[1]The writer's "Times and Young Men," pp. 74, 75.

[2]Luke 9:23.

things be?" It is natural to love pleasure and to shrink from pain. It is perfectly natural to aim at self-gratification; and nature must have intended us so to do. It is, therefore, unnatural, we are told, to require or expect a free and intelligent being to choose the good of others rather than his own as the object of endeavour. And those who in their own experience know nothing of disinterested self-sacrifice often declare it to be not only unnatural but impossible.

Unbelief in disinterestedness is so common and so utterly fatal to all spiritual life that the subject will be somewhat fully discussed in a later chapter. I wish to point out here that, instead of any conflict between so-called nature and the God of revelation, nature recognizes the necessity of the altruistic impulse and works a wonderful and beautiful preparation for the new birth which belongs to the spiritual realm.

Darwin long since made us familiar with the law of the struggle for life; but there is another law, coördinate with it, which is quite as old, quite as fundamental, and which has played quite as important a part in shaping the life of the world, with which we are much less acquainted, namely, the law of the struggle for the life of others. Darwin recognized this law but apparently failed to appreciate its far-reaching influence. At all events he left it for Professor Drummond to point out its moral significance.

These two laws are the two fundamental physical facts in life, and constitute the natural basis of the fundamental, moral distinction between selfishness and altruism. At the very beginning of life, and in its simplest form, we find self-ness and other-ness. These appear in the two necessary functions of all life — nutrition and reproduction; the former for the preser-

vation of the individual, the latter for the perpetuation of the species. And it is significant that in no form of life whatever, vegetable, animal, or human, is reproduction possible without *self-giving*. Let us take the amœba, a unicellular organism, and immerse it in a suitable medium. We see it grow by absorbing food through the surface of the body. But growth threatens it with starvation because the mass, which must be supplied with food, increases with the cube of the diameter, while the surface, through which the food must be supplied, increases only with the square of the diameter. The animalcule solves the problem by dividing itself into two cells, thus increasing the absorbing surface. In order to preserve its own life, the amœba is under a mathematical necessity to give away a part of itself, thus making a new life and perpetuating its kind.

If we should trace this struggle for the life of others up through the ascending series of life, we should find a wonderful and increasing care for offspring; as, for instance, the common mud wasp not only builds a house for each of her young, but provides a larder well packed with carefully selected and "cured" meats precisely adapted both in quality and quantity to the needs of each. This is pure instinct, for the mother never sees her own offspring. But higher in the scale of being we find evident affection, and many mothers, especially among mammals, will give their lives for their young. Speaking of sex, Professor Drummond says: "From a careful study of this one phenomenon, science could almost decide that progress was the object of nature, and that altruism was the object of progress."[1]

Thus these two necessary tendencies — the struggle

[1] "The Ascent of Man," p. 263.

for life, and the struggle for the life of others strengthen with increasing intelligence until, reaching the moral plane in self-conscious man, they develop, the one into selfishness, the other into altruism. But we do not gain the full significance of this evolution in the direction of altruism unless we observe that as these two tendencies strengthen side by side with evolving life, the struggle for life grows *relatively* weaker, while the struggle for the life of others grows both absolutely and relatively stronger and increasingly important. Professor Drummond says: "Beside *the struggle for the life of others* the struggle for life is but a passing phase. As old, as deeply sunk in nature, this further force was destined from the first to replace the struggle for life, and to build a nobler superstructure on the foundations which it laid."[1] In the higher stages of evolution the relative importance of these two laws shifts; with growing intelligence coöperation becomes increasingly effective, *others* are more and more taken into consideration until at length in the teachings of Jesus, that is, on the Christian plane, the surrender of life for others is the surest way, nay, the only way, to save one's own life. Thus the second law supplants the first, the moral dominates the physical, and love triumphs over selfishness.

When this plane is reached, the fittest to survive is not the strongest, nor the one who by wit or cunning or some other adaptation is best fitted to minister to self, but the one whose disinterested love inspires complete self-sacrifice, and so finds life in death.

Thus the Christianity of Christ is seen to be the completion of nature's process of evolution — the crown and glory of creation.

[1] "The Ascent of Man," p. 214.

If we look still more closely at the "survival of the fittest," and observe the change which takes place as we pass from the physical plane to the moral, we shall be more deeply impressed not only with the unsearchable wisdom of God but with his boundless compassion which minimizes the sufferings of his creatures.

The law of struggle for life is very commonly supposed tore present nature, "red in tooth and claw," as indifferent to suffering. It is true that under this law the unfit perish; and creation by evolution has cost an incalculable number of lives; but, as was remarked in an earlier chapter, whether or not a price is too great depends on the value of that for which it is paid. All this cost of suffering and death was the price the Creator thought it worth while to pay for progress, and for the final completion and perfection of the series — not simply for man as he is to-day, but for man as he is revealed and anticipated in Jesus Christ.

It is important to remember what was said in the first chapter that this inexorable law of nature sacrificed the many unfit not to the few fit which triumphed in the struggle but to all their rising descendants which multiplied through all succeeding ages. In reality the law demanded the sacrifice of the comparatively few unfit to the many increasingly fit. Below man the price of progress was paid by the unfit, for that meant the lowest possible cost of well-being and happiness. But how shall progress be gained in the moral sphere? It is worth while to sacrifice a hundred chrysanthemum buds for a single glorious flower — a burst of beauty; but when we rise to human rank values become infinite because man is immortal. An immortal insect or animal life would be no happier than a life of the same species perpetuated through endless succeeding genera-

tions. Not so a human life! Every human being is capable of an endlessly enlarging life, and of an ever-increasing blessedness; hence the loss of a single life would be an infinite loss.

Here then emerges the Christian law of sacrificial love. In unmoral nature the law is the sacrifice of the unfit for the fit, the lower for the higher. But on the human plane the unfit, whether in soul or body, must be eliminated not by *destruction* but by *transformation*, by the *self*-sacrifice of the fittest for the unfit, the higher for the lower, the Sinless One for sinners.

What is the meaning of such a sight — the well-deserving voluntarily sacrificing self for the ill-deserving? It can mean only one thing — disinterested love. And if anything can light the blind eyes and break the hard heart of selfishness, it is this, for imagination can make no higher flight. As moral beings we can conceive of no greater goodness, of nothing more glorious, or more Godlike. Such sacrificial love is the very essence of Christianity. It is what God is. Those who partake of it are born of God; they share his nature and reveal it to all who have eyes to see.

We have now arrived at a point where it is practicable to express more exactly the relations of Christian love, Christian service, and Christian sacrifice to each other, and then to define these three laws of the kingdom more precisely than has been possible heretofore, for each must be defined in terms of the other two. This is necessary because all three are different expressions of one and the same fundamental law.

The great problem of God in the government of the world is to induce men to accept the law of love and to make it the law of their lives. But there is nothing harder for a thoroughly selfish man than to believe in

disinterestedness. There is no hope of his becoming unselfish until he can believe in unselfishness. The first step, therefore, toward his salvation is a demonstration of love which carries conviction to his mind. But selfishness can no more comprehend love than darkness can comprehend light. Love utters itself in service, but its language is easily misunderstood, for the selfish man no doubt serves, and knows that his motive is ulterior; his aim is not the seeming object of his service but himself. He who loves understands service as the language of love, and to him its slightest expression is beautiful; but the selfish man, believing that service is commercial, a mere exchange, must have some clearer, stronger utterance, some more obvious demonstration; hence the necessity of self-sacrifice, which is the most perfect possible expression of love. Sacrifice, therefore — self-sacrifice for others — is the one great remedy of the moral and spiritual world, because it is the one perfect demonstration of love. Of course, repeated acts of sacrifice may fail to convince, but a *life* of self-sacrifice is irresistible unless selfishness is absolutely incorrigible.

The reason, however, may be fully convinced of the reality of disinterestedness without the will's making the great renunciation. Nothing is then so powerful to move the will to that supreme act as the contemplation of supreme sacrifice. Said Lincoln: "When I left Springfield I asked the people to pray for me; I was not a Christian. When I buried my son — the severest trial of my life — I was not a Christian. But when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ." Not under a sense of overwhelming responsibility, nor yet of crushing sorrow, did Lincoln lay

himself on the altar, but in the presence of the many graves which were the silent witnesses of "the last full measure of devotion."

Christian sacrifice has no asceticism, no penance, in it. Sacrifice for the sake of sacrifice would be suffering for the sake of suffering, which could delight only a demon. Asceticism and penance are pagan, and selfish, and barren. Christian sacrifice serves, and aims not at the service of self but at the service of others. Read the story of the many acts of heroism which have been honoured by the Victorian cross, and you find that in every instance the soldier imperilled his life for his comrades. If the soldier had leaped upon the ramparts and exposed his life to deadly fire simply to defy the enemy, his act would have been bravado instead of sacrifice, and would neither have won, nor have deserved, the coveted distinction. The courting of martyrdom, of which we sometimes read, is not Christian heroism; it is very un-Christian bravado. Sacrifice for its own sake or for the sake of glory is as far as possible from Christian sacrifice. The law of Christian sacrifice is social. The gift of self must be for the good of others, not for self-investment, which of course means that it is disinterested — inspired by love.

Christian sacrifice does not require us to forego a pleasure simply because we enjoy it, as some good people think, although they have Bibles and know how to read. Such a thought of God dishonours him, and must come from a distorted conception of him. God is not jealous of our happiness; he does not hate the beautiful and disapprove our delight in it. How can any one imagine such a thing who ever looked upon the grass and flowers, the trees and clouds. The latter would bear the bounty of the sea to the thirsty land

quite as well, if they were not painted morning and evening with the glories of the rainbow. The stars would move on in their silent march, keeping step with the heavenly host quite as well, if they did not glow like emeralds and rubies and sapphires. Jesus called attention to the beauty of the lilies, and again bade his disciples "Rejoice and be exceeding glad, and leap for joy." God intended that we should be the happiest of all his creatures, because he has given us the greatest capability of happiness. He is not willing to have us sacrifice spiritual happiness to that which is merely animal — the higher to the lower; but he provides for a great deal of the lower in the performance of the regular functions of our animal existence.

In all activity means have reference to ends, and ends become means to still other and higher ends. Thus in eating, food is a means to health and strength as an end. We use strength to work; we work perhaps for a wage; we may use the wage to buy a book, and so on. We are so constituted that normal activity is accompanied by pleasure, which pleasure is perfectly legitimate so long as we do not sacrifice to it some higher end. It is not selfish for us to enjoy our food; it digests all the better, if we do; and it is perfectly right for us to get all the pleasure we can out of eating, provided we do not in any measure sacrifice the proper object of eating — health and strength — to the pleasure of the palate. When we do that we pervert nature; we sacrifice the end to the means, and become selfish because we expend on ourselves strength which should have been used in the service of others. "Hence the law of limitation will be," says Dr. Mark Hopkins, "that every activity may be put forth, and so every good be enjoyed, up to the point where it is most perfectly

conditional for a higher good. Anything beyond that will be excess and evil."[1]

Christian service, we saw in the preceding chapter, is an expression not of commercialism but of Christian love. Service is Christian only when it is inspired by Christian motives, only when the aim is outside of self, only when it is disinterested. But this is not all. There are many persons of kindly disposition who find pleasure in giving and doing for others so long as it costs no particular inconvenience to themselves; and this is beautiful so far as it goes, but it does not go far enough to fill the measure of Christian service. That requires that doing good should be not something incidental, as opportunity may offer, and as it may suit our convenience, but it must be our business in life. One does not make his business a matter of impulse, or of mere inclination. It makes serious demands on his attention; he plans for it; he incommodes himself to meet its claims; he bends other things to suit its requirements; he puts *himself* into it, or else he fails. In other words, the Christian law requires that our service be measured by sacrifice.

In like manner Christian love is not a mild well-wishing which can utter itself in sentiments, however generous and noble. Nor yet is it a friendly good-feeling which is glad to see the world's progress and to contribute something to help it along. That does not measure up to the standard, "as I have loved you." Christian love is nothing less than the offering of self — the whole self — for the service of God in the service of man. It is more than an attitude of the will; it is the *action* of the will, which gives self and substance and time and powers until there is nothing left to give.

[1] "Lectures on Moral Science," p. 72.

This is the cross which Jesus requires every follower to accept — the forsaking of "all that he hath," without which there can be no discipleship. Christian love keeps no accounts, has no scales nor yardstick. It does not ask what justice demands; it gives all and sorrows that it does not have more to give.

He has not yet possessed his life who has not devoted it to something worth living for; and no one has tasted the fulness of life who is not living for something for which he would willingly die — something *worth* dying for. Such a one has learned what it is really to live, for he has learned what it is really to love.

We may now characterize each of the three laws of the kingdom in terms of the other two.

Christian love expresses itself in service and in sacrifice.

Christian service is inspired by love and measured by sacrifice.

Christian sacrifice springs from love and aims at service.

All are disinterested because they spring from the divine life in the soul.

CHAPTER VI

THE GREAT WORLD-DISCORD

"WHAT is wrong with the world," says the author of "The Great Analysis," "is its vastness." If this is true, the boundless universe must be in a very bad way indeed.

I have observed that two men are enough to make a quarrel; and if there were but one man in all the world and the planet were shrunk down to a little private earth, just large enough to accommodate its solitary monarch, the entire population might be torn and distraught, for one man may quarrel with himself. A moral universe, as measureless as the physical, would be as harmonious as the heavenly bodies, provided all moral beings gave glad obedience to the law of love as suns and systems yield themselves to gravitation. Indeed, under the law of love, increasing numbers means increasing blessedness. If a thousand and one men were living together, and each lived to serve himself, each would be served by one; but if each lived for all, each would be served by a thousand. And not only would each enjoy more and better service, but each would know the greater blessedness of a larger self-giving. If each puts more into society than he takes out, the larger the numbers, the greater will be the social well-being; and if each takes out more than he puts in, the larger the numbers, the earlier the bankruptcy. Evidently the crucial question is not How many? but

What sort? What is wrong with the world is not its vastness; it is a question of quality rather than quantity.

I. LAW, WILL, DISCORD

We are learning that we live in a universe of law. Neither the strongest telescope nor the most powerful microscope has found a region where law is not. Thousands of trained men and women, who represent scores of different sciences, are devoting their entire time to carrying their quest for facts beyond the frontiers of all knowledge; and not one of them has found a solitary phenomenon in either animate or inanimate nature which is not under law. No less do laws permeate and govern our physical, mental, and moral life; so that like nature we are under the universal reign of law. We can no more escape it than we can escape ourselves.

It is significant that we find perfect order, obedience, harmony throughout inanimate nature where there is no suggestion of self. But when animal consciousness brought with it sensibility to pain and pleasure, there appeared a certain sense of self and with it the beginnings of strife, and all the suffering which attended the struggle for life and the survival of the fittest. With the increasing development of the nervous system self-consciousness was at length achieved in man, and with full consciousness of self the struggle for self was intensified, and the fierce conflicts of the moral world appear in vivid contrast with the perfect harmony of the inanimate world.

Every human will in the world is a separate force, possessing the power of initiative, and representing a separate self with inclinations, impulses, and desires of its own. So far as these different selves represent different and conflicting interests, self-will must mean

conflict and moral discord. So far as they act together for the common interest, there result harmony and peace. That they were intended thus to coöperate is evident from the fact that natural laws for the government of human beings are the same for all; and as these laws are benevolent they were evidently intended for the good of all. Moreover, the benefits they were designed to convey can be appropriated only through obedience. These laws are not the iron bars of a prison cage in which we are confined. It was shown in a preceding chapter that the larger the number of natural laws we know and obey, the larger are our resources and our liberty. As President King says, the discovery of a natural law is "a revelation of the secret of power."[1]

There is an unerring adaptation of God's laws to our nature and its needs, physical, mental, moral, and spiritual. Because we have a physical life we sustain relations to the physical universe; and a knowledge of physical laws makes it possible to adapt means to physical ends. Thus by obeying physical laws we are able to convert a knowledge of matter into power over matter. The progress of material civilization consists in increasing control of nature, which we gain by increasing obedience to nature's laws. Because we have an intellectual life we sustain relations to the world of thought and its laws, and it is obedience to those laws which gives us truth in the abstract, with its numberless practical applications to human life, as in engineering. Because we have a moral and spiritual life we sustain relations to the moral and spiritual world, and by obeying the laws of this life we gain the blessings of justice, peace, and good-will, and attain the

[1] "The Moral and Religious Challenge of Our Times," p. 144.

spiritual truth, power, and joy which are as far above the intellectual plane as the intellectual is above the physical.

All that is good, or great, or admirable, or blessed in human experience comes through obedience to God's laws; and all of life's essential evils, of whatever sort, are due to somebody's disregard of those laws. That disregard in many instances is due to ignorance, in more it is due to the assertion of self against the common good. In a single word, the supreme cause of the great world-discord is *selfishness*.

If the denial of human selfishness is at all reasoned, if it is anything more than good-natured thoughtlessness, it is part of a pagan philosophy of life which we must notice in passing. There are, indeed, two such philosophies which are common enough in our own time to require brief attention. They are alike unchristian, and alike false to obvious facts; the one teaches that no one is selfish, the other that every one is selfish. The one will be considered very briefly in this connection, the other, in the chapter following.

The one school holds that men do evil not because they are evil but because they are ignorant. A well-known writer says: "The evildoer is simply foolish," and quotes Epictetus in support. "The philosophers say that there is one kind of motive in all men, as when I agree with something, the feeling that it is so; and when I disagree, the feeling that it is not so; yea, and when I withhold my judgment, the feeling that it is uncertain; and likewise when I am inclined toward something, the feeling that it is for my profit; moreover, that it is impossible to judge one thing to be best for me and to seek a different one, to judge one thing right and be inclined toward another — why then have we

indignation with the multitude? 'They are robbers,' one saith, 'and thieves.' And what is it to be robbers and thieves? Is it not to be mistaken about the things that are good and evil? Shall we then have indignation with them, or shall we only pity them? Nay, but show them the error, and you shall see how they will cease from it." Touching this matter a much wiser philosopher than Epictetus is Bliss Carmen, when he says: "If you are fondly cherishing the idea that the world is only waiting to be instructed in its errors, you have not grasped the first rudiments of the situation."

It is surprising that any one can be so obtuse to the meaning of experience, and so innocent of all knowledge of human nature. Such a one certainly ignores the Greek maxim, "Know thyself." The evildoer *is* foolish. A selfish act, no matter how great the seeming gain thereby, is always a blunder, a maladaptation of means to ends. The doer intends to serve himself, but instead inevitably injures himself. God has made it a fundamental law that a moral being must serve himself by *aiming to serve some one else.* The evildoer *is* foolish, but he is not "simply foolish." He is blameworthy. Undoubtedly ignorance palliates guilt, provided the ignorance itself is not culpable. The most hopeless blindness in the world is wilful; and the man who wilfully shuts his eyes to the light is a meaner sinner than he who is frankly wicked, and says: "I know it is wrong, but I'm going to do it." There are numberless crimes in the world which it is culpable moral blindness to attribute to ignorance. Were the horrors of the Congo due to ignorance? Perhaps the brutal soldiers did not know that cutting off the hands and feet of little children would maim them for life; or maybe they were not aware that negroes have nerves! Is there no such thing

as fiendish cruelty in the world? and is such cruelty simply a mistake, due to lack of information?

We are told that the will always yields to the strongest motive; that every one, therefore, does that which, on the whole, he would rather do; that one man serves himself because it gives him pleasure so to do, while another man serves his fellow men for the same reason; and as the motive is the same, the character is the same. We are asked to believe that the difference between them is one of intelligence; that it is the misfortune of the former not to have learned that there is greater pleasure in serving others than in serving self. But is there no significance in what one finds his pleasure, whether in sacrificing himself for others, or in sacrificing others for himself? Caligula delighted in having victims tortured and put to death in his presence while he dined, and expressed regret that all Romans had not one neck so that he might decapitate Rome at a blow. Livingstone joyfully gave his life that he might do something to help "heal the open sore of the world." The difference between two such men is as diametric as the difference between selfishness and love. The latter is in harmony with God and the universe; the former is in antagonism to both. If the spirit of the one were universal, it would mean universal heaven; if the spirit of the other were universal, it would mean universal hell. But perhaps the only difference between heaven and hell is one of *intelligence!*

It makes one feel rather foolish to argue the fact of human selfishness. It is much like trying to prove the existence of Mont Blanc in its presence. Selfishness is perhaps the commonest, most nearly omnipresent fact of human experience, as gross and obvious as a mountain that fills the sky; and yet there are those who

deny its existence. John Burns, the well-known English labour leader, once said to me: "Of every hundred men you meet on the street 95 per cent. are unselfish." If he meant that some kind impulse is to be found in 95 per cent. of humanity, I think his remark was an understatement, for I believe that there is something good in every man. If he meant that 95 per cent. of workingmen would share with one of their number who is in trouble, I presume he was correct. But if he meant that 95 per cent. of men are living for others, that the great object of their lives is to serve the general good, and that they are willing to sacrifice themselves in order to do it, he was pretty nearly diametrically wrong. Unselfishness of that sort, which is the real sort, would be much more nearly true of 5 per cent. than of 95 per cent. of men. Mrs. Browning says that "Most people are kind, if they only think of it," which is true enough, but most people fail to think of it; and our thoughtlessness of others is evidence of our absorption in ourselves.

I know a few people who deny the selfishness of human nature, but I have never known any of them to lie awake nights worrying lest the plumber undercharge for his job, or the horse jockey wrong himself in the next day's trade. When it comes to a bargain, it is not the other fellow's interests which they guard but their own. The buyer in general is not troubled because the price is too low. He feels no responsibility for the interests of the seller. Among all peoples, the world over, whatever their stage of civilization, it is assumed between the buyer and seller that each will look out for himself. The seller who refuses to take more than his wares are worth, and the buyer who declines to pay less are so rare as to be negligible in our generalization. That is

to say, in their dealings with one another men assume, and correctly, that human nature is selfish. This is the world's judgment based on the world's experience; and common sense will never question it.

There are many, however, who believe all men selfish except themselves. Selfishness has a marvelous power of self-deception. It is like the eye which sees everything except itself. One of the most selfish men I ever knew was quick to accuse others of ulterior motives, but believed himself to be a self-sacrificing altruist. I think He that sitteth in the heavens must often laugh at the delicious humbugs who deceive no one except themselves — men, for instance, who give from pure love of humanity, and then inadvertently mention the fact through a megaphone.

Stinginess is only one form of selfishness. An open-handed man may be wholly selfish. He may lavish millions on the public, careful to see that his left hand is kept thoroughly posted concerning his right hand's activities, and that every gift is duly labeled with his name. What he gives may do a vast amount of good, but if his real object in giving is to glorify himself, he deserves no more thanks than did the brethren of Joseph for selling him into Egypt, though their selfishness saved Jacob's family from extinction. "Ye thought evil . . . but God meant it unto good."

One does not have to be a Nero or a Caligula, a Shylock or a Quilp, in order to be supremely selfish. There may be the greatest beauty of person, the utmost charm of manner, an exquisite refinement of culture, and all may be inspired by self. Though there is every degree of selfishness, from that of the young ruler, whom Jesus loved when he looked on him, to that of the ravening human wolf, yet in the last analysis there

are, as we have seen, only two classes of people in the world, those who are inspired by love and those who are dominated by selfishness; and all who would not rather serve than be served; would not rather sacrifice for others than have others sacrifice for them, who would not rather give than get belong to the latter class.

The world is sick with selfishness — the selfishness of nations, of races, of classes, of corporations, of political parties, and of churches, all springing from the selfishness of individuals. Selfishness is the source of war and of the pestilence and famine caused by war, of race antipathy, of religious persecution and bitterness, of oppression and outrage, of the white slave traffic, and of every form of vice, of every robbery, whether highway or high finance, and of every other crime. It is selfishness which grinds the faces of the poor and robs the widow and the fatherless. It incites strikes and lockouts and riots. It is responsible for sweatshops, and for child labour, for disease-breeding tenements, and for unsanitary conditions in factories. It mars marriage and desolates many a home. It is the life of the liquor traffic and of the tobacco business. It sells cigarettes to boys, and cocaine to children. It works every manner of evil for gain and for the gratification of self.

None except the All Seeing Eye can measure the wrong and wretchedness in every land and in every life which is inflicted by the spirit of self-will — the purpose to please self regardless of the general good.

Every selfish being is throwing the force of his will and the momentum of his life in favour of moral chaos, and in so doing he inflicts wrong upon God and upon every moral being in the universe — himself included, and himself most of all.

Some one will say, You have made selfishness as com-

prehensive, as destructive, and as wicked as sin. Precisely, for it is obviously true that all selfishness is sin, and it is equally true that all sin is selfishness, for it is the assertion of self against the will of God and the good of the universe. Says Principal Fairbairn: "Sin is . . . the substitution of self for God as the law and end of our being. . . . We refuse to obey God's will, and instead we obey our own — i. e., we make ourselves into our god, and attempt to force Him and all He has created into servants to our wills, means to our ends."[1] This definition and characterization of sin is equally true of selfishness. It was shown in a preceding chapter that selfishness is the exact opposite of love. As love, therefore, is the fulfilling of the law, so selfishness is the violating of the law; and as love fulfils all righteousness, so selfishness fulfils all unrighteousness. All moral laws are but expressions of the one law of love; even so all sins are but expressions of selfishness, which is the utter opposite and the deadly antagonist of love.

I was taught, even in the theological seminary, that selfishness was one form of sin. When we learn that every sin is some form of selfishness, we shall make more progress in uprooting the world's evils. Selfishness is the root and trunk which branches into every variety of iniquity; and many a reform, personal, political, and social, has simply lopped off a branch or two, thus pruning the tree, and giving more sap and life to the branches which remain.

We may allow the theologians a slight distinction between selfishness and sin, but for all practical purposes all selfishness is sin, and all sin is selfishness; and the great reason why there is so little appreciation

[1] "The Place of Christ in Modern Theology," p. 453.

of the hideousness of selfishness is because there is so little sense of the heinousness of sin. This is a decided weakness in modern life, and a conspicuous lack in modern religious experience. Professor Rauschenbusch says: "We have been neglecting the doctrine of sin in our theology."[1] So far as I can judge, the pulpit to-day does not denounce sin as it did fifty years ago and more. It is argued that "all sins are to be found not in the soul, but in the environment." A recent philosophy of life, which teaches that there is no such thing as sin, has been enthusiastically accepted by many thousands, a large proportion of whom were members of orthodox churches.

Sin is the most terrible fact in the universe, more awful than any possible suffering. It is the opposite of all that is holy and lovable and morally or spiritually beautiful. It is destructive of that masterpiece of the infinite God — moral character — which is the one thing in the universe that has essential value.

To deny such a fact is as unscientific as it would be to deny the fact of gravitation; and no theology, no moral science, no theory of life can be true which ignores one of the most outstanding facts of human experience. One thing is clear to me: any man who can persuade himself that there is no such thing as sin is unacquainted with God, a stranger to himself, and profoundly ignorant of life; and he who has no appreciation of the heinousness of sin has no appreciation of the sanctity of moral law, of the rights of man, or of the authority of God — no appreciation of the moral order of the universe.

One of the deep needs of our times is a profound and general sense of the authority of moral law. God

[1] "Christianizing the Social Order," p. 157.

and law are alike eternal and universal. They are not two but one, for law is the expression of the divine will, and, therefore, as benevolent, as wise, as holy as God himself.

Do we in this democratic age need to remind ourselves that God is not the president of the universe, made such by our suffrages; that he is absolute sovereign and that the Magna Charta of creation exists only in his nature?[1] Our one concern with the laws of the universe is to learn to know them, to obey them, and to love them; and the utmost depth of folly and sin is to assert our wills against those laws, which creates the great world-discord.

Such strife and confusion, such wrong and wretchedness, such degeneracy and extinction, such failure and loss as crowd the pages of history and leave their records in prehistoric ruins seem to many to be the utter negation of a benevolent purpose on the part of an intelligent governor of the world. To me it appears much less difficult to trace design and benevolence in the creation of the world than in its government. Still,

[1]I could never see the fitness of Dr. Mulford's title, "The Republic of God." In a republic the people through their authorized representatives make their own laws. What share had we in making the laws of the universe either natural or moral? We had no more to do in shaping the spiritual laws by which we are governed than in shaping the Infinite Spirit with whom they are co-eternal. Obedience to those laws is no more optional with us than is obedience to gravitation. Those laws are no more subject to repeal or amendment than are the laws of mathematics. There are those who do not like the expression, "The Kingdom of God," and tell us that it originated before the world had gained the conception of popular government. But the Kingdom of God is no more a republic than the vegetable or animal kingdom is a republic. The time may come when the human government of the world will be one vast democracy, but the divine government will always be a kingdom. "His kingdom is an everlasting kingdom"; and because the fact of that kingdom will always remain, the name, which was the Master's choice, will also remain. We shall never pray, Thy *republic* come.

I believe that human history has been full of God. His presence is seen in progress from savagery to civilization, and from lower forms of civilization to higher. But why has it again and again halted and turned back? And why has its light so often been quenched in bestial darkness? Because of God's reverence for the human will; because there have been vast numbers of free, self-directing forces in the world which did not want what God wanted, and were capable of opposing him. And it was better to let these selfish wills destroy vast good than for him to destroy their freedom. The awful ruin they could work, and have worked, was the price God was willing to pay for the possible oneness with himself, the moral harmonies, the beauties of holiness contained in human wills as free as God himself.

II. THROUGH DISCORD TO HIGHER HARMONY

So far as we can judge, free wills which are *strong*, and strong wills which are *autonomous*, and autonomous wills which are *benevolent* were clearly God's great object in creation, and afford an explanation of the principles on which he governs the world. To my mind this is the key to the mysteries of the divine providence, and to the meaning of life.

In the development of the will, then, there are three different objects to be achieved which mark three different stages of growth, namely, strength, self-mastery, and good-will.

1. The development of strength. Any reason why a free will should exist at all is a reason for its being strong. If it is desirable for the will to give itself in service to God and man, there must first be something to give. If the self-mastery of the will is admirable, there must first be something to master. If it was worth

while to spend countless ages in developing a human will, if the price of measureless struggle and suffering was none too great to pay for the power of full self-direction, then it was well to have this high distinguishing power well marked and pronounced. If will is the stuff out of which character is made, by which men become the sons of God, then it is well to have the raw material of good strong fibre.

The will may be called a moral muscle, which like any other muscle is strengthened by use. And nature has provided appetites, passions, desires, inclinations, which as motives induce the will to act, and thus gain strength. Very early in life the will begins a struggle for self-gratification, and for self-expression, which without some sort of training results in a wild growth of the will, and the lawless liberty of an insistent, undisciplined child.

A boy of this sort is a problem, and is very likely to become known as "bad," while another boy who is plastic to the hand of parent or teacher is called "good." It is instructive to observe how often the "good" boy makes only a good cipher in after life, and how often the "bad" boy surprises all the neighbours by doing something worth while in the world. That is, a weak will, even when accompanied with fine abilities and good impulses, accomplishes but little, because the life lacks driving force; while a strong will, in case it does not run headlong to ruin, and provided it acquires a good measure of self-mastery, is pretty sure to bring something to pass.

All power to hold passions and appetites in leash, all tenacity of purpose which so often conquers the "impossible," all strength to do battle with difficulties, and to resist or overcome other wills, in short, all force of

character, must come from force of will. At the same time it must be remembered that with increasing strength of will the great world-discord must grow more fierce, unless the development of the will passes on through the second to the third stage.

Human beings must live in social relations, and the adjustment of the will to environment must begin early in life. That is, the will must not only be strengthened, it must be trained; and the end to be aimed at in this connection is

2. The achievement of self-mastery.

Who of us sufficiently respects a human personality? Who of us stands sufficiently in awe of a free will? Whatever number of suns and systems may have been brought into being, and however marvelous their vegetable and animal life, I think we risk nothing in saying that the creation of the first free will was the most stupendously great event — the one most worthy of an almighty God — in the annals of a past eternity. Before then God had never looked on a virtuous act. As a moral being he had been absolutely alone in the universe. Then for the first time could he say: "My son, give me thine heart." And since character, which is will, is the one created thing which has intrinsic worth, the value of which is not affected by demand and supply, I suppose that you and I are as precious in God's sight as that first created will with all its boundless possibilities. But during most of man's past nothing has been less respected than the will. Every will in conflict with other wills was a hindrance to be crushed or swept aside.

A large number of strong wills, each asserting itself, each wanting a different thing, each pulling in a different direction, would make association intolerable and society

impossible. This would be the extreme of lawless liberty which is anarchy. But men are social by nature; they have so much in common that they must needs live together. They need the coöperation of one another for defence, for the conquest of nature, for the building of cities, and for much else, hence the necessity of order, and the early development of authority to establish and maintain it.

But human authority has had little respect for human personality; it has aimed not at *self*-government, but at government by *itself*. Authority in its many forms, instead of seeking to develop and strengthen the will and instead of guiding it to self-discipline and self-control, has sought to bend and break it, to conquer and crush it; and, as if it were a metal, to melt it down by the fires of persecution, and cast it in the mold of creed, of custom, or of law. The will is the most vital thing in the world, to be shaped not by mold, nor by chisel and mallet, but by the right vital principle implanted within. A will that is alive has grown; a will that is completely shaped by outside pressure is completely dead — murdered.

A will under coercion is in bondage, and bondage is degrading and weakening; but a will which draws the rein upon itself is ennobled and strengthened thereby. It is a common observation that many have commanded armies who could not command their own appetites, and many have ruled empires who could not rule themselves. The noblest, most royal potentate who outranks all others is he who best rules his own spirit. Evidently then the mastery by which strong wills are made harmonious *ought* to be self-mastery, through which dignity, self-respect, freedom, and strength of character are all maintained and enhanced, while com-

mon action for the common good is attained without degrading compulsion.

But self-mastery is rarer than might be supposed. Men cannot live together in civilized communities without a large measure of conformity to law, custom, and convention. The restraints of civilized society seem to be self-imposed, and conduct, therefore, seems to be free under them, when, as a matter of fact, laws, customs, and conventions have been inherited for the most part, and there often exists widespread, secret rebellion against them. People when travelling often allow themselves liberties in strange cities which they would not think of taking where they are known. During the Pittsburg riots, in 1877, when for a time civil authority was paralyzed and freight trains were looted, men who were considered reputable members of society and law-abiding citizens joined in the looting, and filled their cellars with unprotected supplies. When the restraint of law, the pressure of which is usually unfelt like that of the atmosphere, was removed, these men yielded to the desire to get something for nothing, showing that their ordinary respect for the rights of property was not *self*-control.

The grip of authority, though usually invisible and intangible, has in the past controlled most men's lives. The authority of the state has circumscribed men's movements and directed their industries. The authority of custom has added much to the requirements of the law, and especially in oriental lands where it has been the only protection against the aggressions of despotic rulers, it has had all the sanctity of law and religion combined. The authority of religion, which has wielded infinite and eternal penalties, has held the greater part of the race in actual and abject slavery.

And this is true not only of Mohammedan and pagan religions but also of perverted forms of Christian faith. Roman Catholic training is designed to strengthen authority, and to paralyze all independence of thought and action, hence the irrepressible conflict between that church and modernism and its irreconcilable antipathy to democracy.[1]

So-called Anglo-Saxon peoples are fond of pointing out certain characteristics of the so-called Latin races — lack of stability and of tenacity of purpose, ebullitions of feeling which often sweep away the barriers of sober judgment, a certain lightheartedness which takes little thought for the morrow, and incapacity for self-government. Now all of these are characteristics of children, that is, of undeveloped wills. I take it that these characteristics, so far as they exist, are due less to inheritance and to climatic influences than to religious training. The fundamental contention of the Protestant Reformation was for the right of private judgment; and it is significant that civil liberty can be said to flourish only among Protestant peoples. From the French revolution down to 1870, no political régime in France continued for twenty consecutive years. The Third Republic, which now gives excellent promise of permanence, did not seem to be possible until a large proportion of the population had escaped from the educational influence of the priesthood. The undeveloped will, which so distinguishes Roman Catholic peoples, was not characteristic of the French Huguenots. They had all the strength, endurance, and steadiness which Protestantism has developed among Germans, Scandinavians, and Britons. An educator

[1] On the conflict between democratic institutions and Romanism, see the writer's "Our Country," Chap. V.

who had had long experience among Spanish-American youth told me (and without any leading questions) that at the age of thirteen or fourteen the development of the will is arrested. The Roman Catholic church, if she could have her way, would never suffer the people to get into their teens, and as a matter of fact she prevents the "faithful" from ever getting out of them. Father Hecker, one of the ablest as well as most loyal writers of the Roman Church in America, said in a work published just before his death: "The defence of the church and the salvation of the soul were ordinarily secured at the expense necessarily of those virtues which properly go to make up the strength of Christian manhood."[1] The salvation of the soul at the expense of Christian virtues! A singular conception of salvation surely! He continues: "In the principles above briefly stated may in a great measure be found the explanation why fifty million of Protestants have had generally a controlling influence, for a long period, over two hundred million Catholics in directing the movements and destinies of nations."[2]

Yes, man has been mastered by the tyranny of priest, of despot, and of conqueror, by nature, by fear, and superstition, by custom, fashion, and prejudice, by appetite and passion, by pretty much everything except *himself*. The greatest task he ever undertakes is self-conquest. Indeed, it is so great that most men have never seriously attempted it. With the exception of the world's great teachers, martyrs, and reformers, they have generally done something much easier — they have conformed to authority, and so saved themselves a great deal of effort and inconvenience.

[1] "The Church and the Age," p. 16.

[2] Ibid., p. 17.

Self-control has been commended by the philosophers, as, for instance, the Epicureans and Stoics, as the best means of getting the most enjoyment out of existence, but the multitude do not make philosophy the guide of life. Moreover, philosophy can offer nothing but a selfish motive, and that can never be strong enough to overcome selfishness. For such a victory only the stronger, higher motives afforded by religion can suffice. A man may gain splendid control of appetites, passions, and powers, and yet remain utterly selfish. A powerful will may use disciplined faculties to sacrifice the general good to personal pleasure; hence the necessity of the benevolent will. It is evident that if men remain selfish, the more masterful their wills, the more determined must be their struggles one with another, and the greater must be the world-discord. If men become benevolent, the stronger their wills, and the greater their self-mastery, the larger and more efficient will be their service to society, and the nobler the "gloria in excelsis" of their harmonious activities.

3. The achievement of a benevolent will.

The Hon. Elihu Root says: "The chief motive power which has moved mankind along the course of development which we call the progress of civilization has been the sum total of intelligent[1] selfishness in a vast number of individuals, each working for his own support, his own gain, his own betterment."[2] This is the ancient,

[1] I must take exception to the expression, "intelligent selfishness." We might as well talk about intelligent sin, for all selfishness is sin, and all sin is foolish as well as wicked. An act may show both intelligence and selfishness, but it is not the selfishness which is intelligent. The act would have been more intelligent if it had been less selfish.

[2] "Experiments in Government," The Stafford Little Lectures, Princeton University, for 1913, p. 11.

pre-human principle of struggle for life. We saw in the preceding chapter that there is a second principle, the struggle for the life of others, which is equally old, equally fundamental, and destined ultimately to triumph over the first, which triumph will be the achievement of a benevolent will.

There are only two supreme motives possible to humanity — selfishness and love. Where the one does not reign the other does; and the only possible way to overcome the one is by means of the other. Thus far in the history of the race selfishness has controlled more lives than love. If in the future the self-will of the world is to be overmatched, it can be done only by benevolence of will; that is, disinterestedness must take the place of selfishness, evil must be overcome with good, we must empty by filling.

There are many who deny to human nature the possibility of disinterestedness. We are here face to face with the fundamental problem of the will and of the world. In the next chapter we shall see how Jesus solved it; further consideration of it in this connection, therefore, is unnecessary.

III. DECAYING AUTHORITY AND STRENGTHENING WILL

One of the most significant phenomena of modern times is the decay of authority. For thousands of years the greater part of the race has been bound by the threefold cord of authority as exercised by government, by religion, and by custom. To dare any important deviation from the fixed and fossilized past was to call down the wrath of sovereign, of heaven, or of the mob. Wherever despotism, fatalism, and the sacredness of custom have prevailed, there has been neither a sense of personal responsibility, nor the power of

initiative, without which the will must needs remain feeble.

With the coming of free discussion has come the possibility of progress. Professor Bury of Cambridge University, one of the most eminent scholars of our time, expresses the opinion in a recent work[1] that the establishment of free thought and of free discussion is the most valuable achievement of modern civilization. He says: "A long time was needed to arrive at the conclusion that coercion is a mistake, and only part of the world is yet convinced. That conclusion, so far as I can judge, is the most important ever reached by men." It goes without saying that free discussion rapidly undermines arbitrary authority.

Science, by a thousand shocks, has laid in ruins the greater part of the temple of "knowledge" reared during the centuries. It has introduced an age of doubt which offers a universal challenge to all our inherited beliefs. In the scales of science one demonstrated truth outweighs centuries of tradition and all authorities hostile to the new. The scientific spirit and method are fatal to the great pagan faiths which they are steadily disintegrating.

The Christian and Mohammedan religions as well as the pagan have taught fatalism, more or less, in different forms. Omar Khayýam pictures the resulting pessimism of the East —

> "'Tis all a chequer-board of nights and days
> Where destiny with men for pieces plays;
> Hither and thither moves, and mates, and slays,
> And one by one back in the closet lays."

The great theme of the Greek tragedians was the helplessness of man in his struggle against fate. Says Dr.

[1] "A History of Freedom of Thought."

J. P. Jones: "The Hindu is a thorough fatalist. He believes that his destiny is 'written upon his forehead.' Nothing which he may do can affect this destiny. . . . So far as he is concerned it is an irrevocable fate. This belief manifests itself largely in his life."[1] Speaking of popular Buddhism, Dr. Gulick says: "According to this doctrine ('ingwa') every event of this life, even the minutest, is the result of one's conduct in a previous life, and is unalterably fixed by inflexible law. . . . It became a central element in the thought of oriental peoples. Each man is born into his caste by a law over which neither he nor his parents have any control, and for which they are without responsibility. The misfortunes of life, and the good fortunes as well, come by the same impartial, inflexible laws."[2]

Probably no other influence has done so much to arrest the development of the human will as the doctrine of fatalism. It enters into men's most secret thoughts, where the authority of government and of custom cannot intrude, and therefore controls the very springs of life; but its practical operation is neutralized by scientific training which enables us in ever-increasing measure to control nature and events by the use of natural laws.

Thus with the coming of free discussion and of science, and with the going of religious restraints, there has been a profound change in the popular attitude toward authority of every sort. Professor Bagehot says that as the result of these and other causes, "the old notions of loyalty, and fealty, and authority, as they existed in the Middle Ages, have now over the best minds almost no effect."[3]

[1] "India's Problem Krishna or Christ," pp. 122, 123.

[2] "Evolution of the Japanese," p. 386.

[3] "Physics and Politics," p. 176.

Furthermore, while authority has been growing weaker the motives of the will have been growing stronger. Machinery has increased modern production many fold, and supply creates demand. Popular education has greatly increased popular wants. The multitude have become familiar with luxury by its display in public places, in show-windows and in expositions, and by means of illustrated papers and magazines, all of which powerfully stimulates desire, thus strengthening the motives of the will, while increasing wages and a rising standard of living lengthen its tether and permit a larger circle of action by which it grows stronger. It was shown in a previous chapter that a great hope is taking possession of the multitude, which has transferred the Golden Age to the future, and imparts to the will new courage and strength. The fact that the distribution of wealth has not kept pace with its enormous production has created a deep and wide discontent which operates as a most powerful stimulus to the will. Moreover, the astonishing increase of power conferred by science has enormously multiplied the will's power of execution, which has practically added to its strength.

Thus a sudden access of motive and at the same time a general relaxation of restraint have resulted in a phenomenon of the first magnitude, namely, *a new development of the human will.*

The strength of the popular will is being greatly enhanced, but there is no corresponding increase in self-mastery, hence, restlessness, disorder, revolution, and a riot of vice and crime.

The man of strong but undisciplined will is much in evidence; we are familiar with the type. He follows his impulses, good and bad. He is like a child, and has

the characteristic excellences and defects of childhood. In a calculating age and a formal society, we admire his spontaneity, and consider him quite engaging. He is certainly very human. But, unlike the normal child, he does not gradually learn from experience. Having become a man, he has *not* put away childish things; and like all unregulated power, he is dangerous both to himself and to others. As a great child, he is headstrong, utterly unreasonable, utterly careless of consequences, and lacking all sense of proportion — a man who would "burn a city to warm his hands."

This type has quite naturally produced a number of unbalanced authors who scoff at custom and convention and glorify the unbridled will as "free." Their utterances are bold and often brilliant, extreme, and immature. They give expression to the spirit of lawlessness and anarchy which is abroad and help to cultivate that spirit. Foremost among the literary representatives of this type, whose rank growth of will has been confined to the first stage of development, is Ibsen. He seems to have been a colossal boy who never got beyond early adolescence — the period of rebellion and of universal protest when everything that is is wrong. A will which asserts its freedom without knowing what freedom is, or how it is gained, which refuses to be controlled by others while lacking all self-control, is unripe and puerile.

There are numerous concrete expressions of this popular development of the will which is for the most part still in its first stage of growth.

It is illustrated by anarchism, which is defined by one of its leaders as "The philosophy of a new social order based on liberty unrestricted by man-made law; the theory that all forms of government rest on violence,

and are therefore wrong and harmful."[1] Again: "Anarchism stands for direct action, the open defiance of, and resistance to, all laws and restrictions, economic, social, and moral. But defiance and resistance are illegal. Therein lies the salvation of man. Everything illegal necessitates integrity, self-reliance, and courage. In short it calls for free, independent spirits."[2] This is self-assertion against every possible form of restraint.

The self-assertion of the people in government has given rise to the world-wide democratic movement which is compelling despotism to recognize parliamentary institutions; and in democratic countries it is agitating for the initiative, referendum, and recall.

The self-assertion of the people in industry is expressing itself in extended labour organizations, and in strikes which often succeed in dictating terms to employers. The Industrial Workers of the World expect to be strong enough ultimately to paralyze society by means of the universal strike, and then to take over all industries. Nor is the "masterly inactivity" of the strike employed in industry alone. It proved effective in the Chinese boycott of American goods. We hear of it in our colleges; and it is not uncommon in our public schools. We read that in Vienna there has been discovered "an organization of schoolboys, strong in numbers, engaged in a propaganda to compel parents and school authorities to concede the election and dismissal of teachers to their pupils, and to substitute for the home a system of outside flats or dormitories, where school pupils may live away from the domination of home influences. It is added that the pressure which the members of the organization intended to

[1] Emma Goldman's "Anarchism and Other Essays," p. 56.

[2] Ibid. p. 71.

bring to bear upon their parents is the menace of suicide." Hunger strikes in English prisons have become almost as successful as they are common. Both the militant suffragettes and the Industrial Workers of the World say: "We'll kick and scream and smash things until you give us what we want." All of which indicates more self-will than self-control, and more contempt of authority than self-respect.

The self-assertion of women which is manifested in various ways is comprehended under the general term feminism. The emancipation of women, which is being happily achieved, is due in large measure to their entrance into extra-home industries and thus gaining economic independence. In 1900, 18.8 per cent. of all the women and the girls over ten years of age were engaged in gainful occupations in the United States. This important industrial step is producing far-reaching results which are by no means unmixed good.

Thus we see that the self-assertion not only of men, but also of women and children, has appeared in such divers forms and in such different and distant regions of the earth as to indicate nothing less than a great cosmic movement.

The various causes of which this movement is the result are increasingly at work in the Orient where their effects will be incalculable. Contact with the West is creating in the East a wide-spread development of the will in the *first* stage of growth, which is individualizing the individual, and which is preparing the way for a discord far more fierce unless that development passes on into the second and third stages.

The conservatism of centuries has prepared the world, and especially Asia, for catastrophic changes as civilization passes from fixity to flux.

The inevitable transformation of environment which comes with invention and discovery is gradual, and calls for a gradual readjustment of thought and life to the new conditions; but conservatism which shrinks from all change refuses to make the new adjustment, builds a dam across the stream of newly awakened will-power, and holds it stagnant until the rising flood at length sweeps away all obstructions, and in its rush devastates the fair valley below. And then conservatism points to the great lesson of history as a demonstration of the perils of progress, and says: "I told you so. I did my utmost to restrain the flood, but the madness of liberalism undermined the dam, and destruction broke loose."

The French Revolution was the bursting of the dam, built by the special privilege and power of the few. Many good men and women are to-day trying to dam the newly developed will-power of the world.

CHAPTER VII

THE GREAT WORLD-CONCORD

"GENTLEMEN," said a well-known theological professor to his students, about a generation ago, "we hear a great deal nowadays about the love of God. I will admit a certain truth in the doctrine, but it is to be preached with very great care."

Our eyes can endure the brightness of the sun only when seen through mist or smoke. It is equally difficult for human selfishness to gaze at the glory of divine love. The heathen idea that religion is a bargain between God and the soul, in which both parties give something and both get something, is common in Christendom. According to Thomas Watson, a British divine of the seventeenth century, glorifying God "is the yearly rent we pay to the crown of heaven."[1] I knew a gentleman whose family had been afflicted with severe sickness and serious financial loss. His little boy prayed: "O Lord, make us well and make us rich, and then you can go." Our self-interest is usually better disguised, but none the less real. "Doth Job fear God for naught?" There are many to-day who find it as difficult to believe in disinterestedness as did Thomas Watson in Cromwell's time, or as Satan did in Job's day. The radiance of even divine disinterestedness can enter many minds only as it is shorn of its

[1]Quoted by Dr. George A. Coe in "The Religion of a Mature Mind," p. 161.

brightness by theological smoke or heathen haze, while human disinterestedness is quite beyond belief.

In the preceding chapter we glanced at the philosophy of life which denies the existence of selfishness. Let us here notice briefly the contradictory teaching that, by the very constitution of man, self must of necessity be the motive of life. This view is exceedingly common on the street, not uncommon in the church, and not unknown in the university. As we have already seen, men generally, because of their individualistic point of view, have failed to understand Christ's law of love; and have, therefore, misapprehended the real nature of selfishness. Many great men and good, who have recognized the evil of selfishness, have taught, notwithstanding, that man as a rational being is under "a manifest obligation" to seek his own interest.[1]

Those who deny the possibilities of disinterestedness hold that an act which is apparently altruistic is inspired by an ulterior motive which is self-regarding. Acts which seem disinterested are only long-time investments for self. Even when one surrenders life itself for a friend, for country, for humanity, or for religion, the martyr has his eye on an eternal reward.

According to this philosophy, the only differences of character among men are the differences between a coarse and a refined selfishness, an ignorant and an intelligent selfishness. The drunkard and the gourmand are gross and shortsighted. The intelligent man, by temperance, gets far more pleasure out of his appetites than others by excess. This philosophy would remove vice and crime, and indeed solve the problem of life, by making selfishness sufficiently intelligent.

But all of this present-day talk about "intelligent"

[1]So Bishop Butler and Reid.

selfishness is only the old Epicurean philosophy wearing a Prince Albert coat instead of the toga. And there are an intellectual and a spiritual Epicureanism as well as physical, all of which are equally pagan, and equally selfish, though not equally stupid.

It is a great assumption (and withal a significant confession) when one declares that there can be no such thing as disinterestedness, that it is contrary to human experience and to human nature. Undoubtedly disinterestedness is unknown to the experience of many, but that is no proof that it does not exist. Ice is unknown to millions in the tropics, but that affords no evidence that it is contrary to human experience and to the laws of nature. Momolu Massaquoi, an African Prince, once told me that the English word, *ice*, had been incorporated into the language of his tribe, among whom it means a "lie" — "He told an ice." Water's becoming hard enough to walk on was so utterly contrary to their experience that they could find no other word which so well expressed their idea of an incredible falsehood. People who have lived all their lives in a single zone of human experience declare with equal confidence that disinterestedness is impossible. But one man's experience, however slight, cannot be set aside by another man's lack of experience, however great.

If there is no such thing as disinterestedness, then Jesus blundered, and Christianity is a failure, for Jesus certainly taught it, and it is the object of Christianity to create it. "And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much. But . . . do good, and lend . . . and ye shall be sons of the Most High; for he is kind toward the unthankful and

evil."[1] Are we to suppose that God does good to the evil because he hopes for reward? And if God exercises disinterested love, why may not those who become like him? It is such love which constitutes the spiritual likeness. Paul had great heaviness for his kinsmen according to the flesh, who knew not the love of God in Christ Jesus; and, in his great love for them he wrote, "For I could wish that I myself were anathema from Christ for my brethren's sake."[2] And Paul never wrote more Christian words than those. Moses seems to have shown the same spirit, when the people had offered their nude worship to the golden calf, and he in great agony of mind prayed: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of the book which thou hast written."[3] I confidently believe that there are many who would not only gladly die to save humanity (or a small part of it) from sin and suffering, but would not falter, if the infinite price were their own immortality. If this be correct, then the sacrifice would be made not with some ultimate reference to self, but from the motive of pure, self-giving love.

Disbelief in disinterested love is the common sin of unbelief. It is actual atheism — disbelief in God, for God is such love. Such unbelief is not merely intellectual; it has a moral quality, for it is made possible only by selfishness. It was the seeming inability of the pagan mind to conceive of disinterested love that made *agape* necessary as a "word of revelation" to convey the Christian conception which comes with the Christian experience.

[1] Luke 6:27-35. See the entire passage.
[2] Rom. 9:3.
[3] Ex. 32:31, 32.

A modern writer, who attempts to reconstruct the broken-down philosophy of individualism, proposes "a principle of social morality constructed out of deliberate selfishness."[1] He says: "I see no beauty in self-sacrifice"; [2] and again, "deliver me from the self-sacrificing man,"[3] whom he evidently fails to understand. He continues: "the sentimental man — or woman — whose ineptitudes are justified by the motive of self-devotion, and *whose aim in life is to have his self-devotion appreciated.*"[4] This italicized line (the italics are mine) shows that the writer has no conception of what constitutes self-sacrifice, disinterested self-devotion. I shall do him the honour to disbelieve him when he says that he sees no beauty in self-sacrifice, for it is easier to believe that he is utterly mistaken than to believe that he is utterly abnormal. We can no more help admiring what we believe to be genuine disinterestedness than we can help admiring what we believe to be genuine beauty. That is a tribute which every moral being must needs pay who gains a glimpse of the divine. I venture to say that the man from whom Dr. Fite desires deliverance is one who by word or deed professes disinterestedness, but who, the professor believes, is shamming, and he prefers, as all of us would, a man who is frankly selfish to one who is hypocritical.

A few years ago the telephone operator at Folsom, New Mexico — let us reverence the name, Mrs. S. J. Rooke — was warned by a resident of the hills to flee for her life from the flood which was roaring down the canyon.

[1] "Individualism," p. 178, by Warner Fite, Professor in Indiana University.

[2] Ibid., p. 51.

[3] Ibid., p. 180.

[4] Ibid., p. 181.

Instead of saving herself, she used the precious moments between the warning and her death by drowning in calling up subscribers by telephone and apprising them of their peril. More than forty families acknowledged that they owed their lives to the splendid courage of this devoted woman, whose lifeless body, with the telephone headpiece still adjusted to her ears, was found twelve miles down the valley. Any man, who in the presence of such magnificent heroism could say truthfully that he saw no beauty in self-sacrifice, would be something less than human.

I do not believe that there was any sordid calculation as to what course would yield the greater happiness. It was duty which with divine strength and beauty held her to her post regardless of consequences. The disinterested giving of herself for others was Christian love; and a theory of life which can find no moral sublimity in such self-sacrifice robs human nature of its diadem and blots out the noblest records of history. Such a philosophy is self-condemned.

The fallacy of this philosophy lies in a misconception of the will. We are told, and truly, that men can no more be moved without motives than rocks can be moved without power. Again, we are told, and untruly, that the will always yields to the stronger motive. If the will must necessarily yield to the stronger motive as the balance is turned by the greater weight, then is the will necessitated, and no more free than the balance.

No people, even the most primitive, has ever been found who had no conception of good and ill desert, who did not distinguish between good and bad intention; which shows that all mankind act as if the will were free; that is, in all practical affairs men assume it to be free. And I can account for this universal assumption

only on the supposition that the will *is* free. But we agree that its freedom cannot be demonstrated.

"Our wills are ours, we know not how."

Reasoning quite apart, however, we are *conscious* of our freedom, and that is decisive, final. We are conscious that oftentimes we act on the less worthy motive; hence the sting of remorse, which is something radically different from regret over a mistaken judgment. Conscience recognizes obligation, and regardless of inclination, however strong, issues Kant's "categorical imperative." The difference between a man and a brute is that the latter always follows, and always must follow, its strongest desire, that is, its strongest motive, while the man is capable of choosing the difficult and repugnant course in disregard of desire and in obedience to duty. Here is a difference which is radical. Desire is the pleading of self to be gratified; duty is what is due to others — to God and humanity. When, therefore, the will deliberately elects duty as the motive on which it will act, it chooses others rather than self as its end. This ability of the will to choose the motives which it permits to plead at its bar is the very citadel of its freedom. It is this capability which makes man a moral being. That is, a moral being is one to whom duty as well as desire is a motive; and as he is capable of choosing the motive on which he will act, he is free and responsible. Grant that there are Sirens whose songs, *when heard*, are temptations too powerful to be resisted; forewarned of their seductiveness, like the followers of Ulysses we can fill our ears with wax as we sail past their island, or we may drown their music with the lyre of Orpheus.

A man may love self-gratification as he loves his life,

and he may hate and dread a specific duty as he hates and dreads death, but because he is a moral being, because his will is free, he is capable of saying: "Duty is reasonable and right. I detest it, but I ought to accept it; and God helping me I *will*, regardless of cost." We may be unable to explain such a decision, but it is the glory of man that he is capable of making it; and that numberless such decisions have been made is no more to be doubted than the discovery of America.

The will is the doorkeeper of the human heart. In the Scriptures the heart is represented as the organ by which man not only feels and thinks, but also wills, ——"Every man according as he purposeth in his heart." Jesus is represented as saying: "Behold, I stand at the door, and knock; if any man hear my voice, *and open the door*, I will come in to him."[1] That door cannot be forced from without; it must be opened, if at all, from within. *Self*-surrender cannot be compulsory, for that would be contradictory. There is no power in heaven or earth that can open that door save its keeper, the will. And if that will surrenders, and opens the door, a new life enters in, which works a radical transformation. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."[2] Jesus was not so much a reformer as a transformer. What men need is not to be reshaped (re-formed) but made "new creatures in Jesus Christ." A man whose aim in life has been reversed, whose supreme end is no longer self but God and humanity,

[1] Rev. 3:20.

[2] II John 1:12, 13.

whose self-will has given place to good-will has experienced a moral miracle — the most wonderful thing that ever takes place in this world.

He who does not believe that such a transformation is possible can hardly have experienced it. But with actual experience comes actual knowledge.

Disinterestedness *is* impossible to human nature until that nature has been reborn; and then what was once impossible is now inevitable. The kingdom of God is a kingdom of disinterested love; and those who refuse to believe in such a love will have to be born again before they can *see* that kingdom (John 3:3). The beginning of a disinterested love is the beginning of Christian love (*agape*) as distinguished from natural love (*philia*). We have seen that the love which Jesus requires is benevolence — good-will; and "every man that loveth (the Greek word is a form of the verb, *agapao*, not *phileo*) is begotten of God."[1] A new will is a new moral character, for it is the will which makes us moral beings. A new will is what the Scriptures mean by a "new heart." A new and radically different purpose in life means a new life — a new life beginning with a new birth, which makes one in the highest spiritual sense a child of God.

The most significant fact in natural birth is entrance into a radically different and enormously enlarged environment. In like manner one who has experienced the new birth has entered a new spiritual environment of which he could have no previous conception; he receives new spiritual nourishment; he has new spiritual activities; he gains a new spiritual sight; he has new spiritual experiences, a spiritual consciousness, a consciousness of God which can neither be explained

[1]John 4:7.

nor doubted, all of which is as new and as real as his new birth. One who has never experienced this new birth can no more conceive of these things than an unborn child can conceive of the life which awaits him.

If we can imagine a disembodied scientist present "in the beginning" and studying the process of creation by evolution, it is fairly clear that before the appearance of vegetable life he would have been quite unable to conceive of such a thing. And if a spirit from some older world had described to him the processes of life, from the seed to the ripened fruit, and the countless forms of the vegetable kingdom, he probably would have replied: "What you say is wholly contrary to my experience. I am well acquainted with the mineral kingdom and its laws, which I have been making a close study for many thousands of years, and what you call a vegetable kingdom could not be accounted for by any laws known to me. Vegetable life is, therefore, incredible." But the higher kingdom appears, notwithstanding, and with wonder he acquaints himself with its laws and its strange phenomena. Again his tutor describes another and a higher kingdom; and again finding himself unable to account for the phenomena of the animal world by the laws of the vegetable or mineral worlds, like a common type of scientists, he declines to accept anything so utterly contrary to his experience. There are many men to-day who, forgetting this lesson of evolution, assume very unscientifically that there can be no such thing as another and still higher kingdom, even the kingdom of God with its laws of disinterested love, disinterested service, and disinterested sacrifice, because disinterestedness is unknown to their experience. The chasm which separates the once-born man from the twice-born citizen

of the kingdom of God is no more real than those which separate the animal kingdom from the vegetable, and the vegetable from the mineral.

Disbelief, then, in the reality of unselfishness, on the part of confessedly selfish men, can have no weight against disinterestedness as a practical remedy for the great world-discord.

At this point we are confronted with Jesus' teaching of the cross, which has been so much misunderstood, perverted, or forgotten.

THE CROSS

From Gérome's great painting of the crucifixion the cross and the crucified are conspicuously absent. The multitude, with backward glances and pointing fingers, are slowly moving down from the hill of Calvary toward the city which is wrapped in the gloom of the darkened sun, while a strange light casts a shadow of the unseen cross and its victim athwart the foreground of the picture. The cross of the Roman executioner has long since disappeared, and the significance of the word as employed by the Master has become little more than a distorted shadow both in the apprehension and in the life of the church.

The cross is the most revered and the most universal of Christian symbols, and in the course of the ages has gathered to itself theological and other import, together with the most sacred associations. It was natural and inevitable that the word should grow into a large volume of new meanings, with which it is well to be acquainted, but we shall agree that it is far more important for us to know precisely what Jesus meant by the "cross" than to know what the theologians, rhetoricians, and poets have meant by it; and as used

by him and understood by his hearers its significance was that which has long attached to the gibbet, and the gallows, and now belongs to the electric chair. We have belittled the word by speaking of our pains and afflictions as "crosses"; but in the Scriptures the word never occurs in the plural, and its meaning is never so meagre as that. Under their Roman rulers the Jews had become familiar with the crucifixion of malefactors; and in the teaching of Jesus the "cross" meant crucifixion, and crucifixion meant *death*. When he said: "If any man will come after me, let him deny himself, and take up his cross and follow me,"[1] he referred to the Roman custom which required the convicted criminal to bear his cross to the place of execution. These words are a death-sentence; they bid us follow Christ to Calvary, and there be crucified with him. Jesus is speaking of life and death, for he immediately adds: "For whosoever will save his life, shall lose it; but whosoever will lose his life, for my sake, the same shall save it." Christ is here laying down the condition of discipleship. There is nothing local or temporary in it. It does not refer to the peculiar difficulties and dangers which would beset the pioneers of the new faith. "Any man" is another of those great circles of truth which embrace the whole world, and include all ages as well as all nations. This does not mean, as we so often hear it interpreted in the pulpit, that "we must be willing to die for Christ, if necessary." Jesus makes no reference to the contingency of persecution and a possible martyrdom. Between the possible and the actual there is a large loophole. When there is not the remotest prospect that we shall ever be called to suffer physical death for Christ, it is easy to deceive ourselves, and to

[1] Mat. 16:24.

imagine that we should be ready to die, "if necessary." Can we doubt for a moment that there are millions in our churches to-day, who if offered the alternative of denying Christ or going to the stake, would be found unequal to the sacrifice?

We think of the so-called "ten great persecutions" under the Roman emperors as the martyr age of Christianity; but to those who read the words of Jesus aright, every age is a martyr age, and every genuine Christian is a martyr — not one who would be willing to be crucified for Christ, "if necessary," but one who *is* crucified with him. When Agag saw the sword in the hand of Samuel he could exclaim: "Surely, the bitterness of death is past." His kingdom was lost; his people had perished; he had already drunk the bitter cup; the mere spilling of his blood was incidental. We speak of the martyrs as if they constituted a peculiar and separate class; but to those who have been crucified with Christ, the shedding of blood is a comparatively small matter. It is much easier to die once than to "die daily." The martyr who is appointed to be a *living* sacrifice is more honoured of God than is the dying sacrifice, for the former is given the more difficult task.

We shall better understand this condition of discipleship, if we note the wide difference between self-denial and the denial of self. Self-denial must be exercised by every one who would win success of any sort, from the prize-fighter up to the statesman. The miser foregoes a thousand things that he may gather gold. His self-denial is simply a means to self-gratification as an end. Denying one fraction of himself that he may indulge another fraction is not denying *himself*. When one denies the whole self it is self-abnegation,

it is crucifixion with Christ; it is the death of the old life and the birth of the new. The pugilist, when he begins training for the ring, foregoes whiskey and tobacco, but his abstinence can hardly be considered evidence of regeneration. It is self-denial, but it is not the denial of self.

Self-abnegation is not other-worldliness. It is not foregoing present good for the sake of greater future good. That is only long-headed regard for self; and selfishness is no less selfish when it becomes astute. Self-abnegation is unmindful of self. It is not the sacrifice of self for the sake of self, but for the sake of others. It does not calculate and compare, attempting to love neighbour and self alike. It is the fulfilment of the new commandment, "That ye love one another as I have loved you." That was more than neighbourly love; it was sacrificial love. Self-denial or self-mastery does not fulfil the new commandment, does not rise to the new standard. Selfishness is the strong man armed that keeps the house of man's heart. Only love is stronger than he, and able to overcome him and take possession of that house. F. W. Robertson says: "Love is the abnegation and forgetfulness of self." Self-control is not distinctively or necessarily Christian. Self-abnegation is the very essence of Christianity, because it is the essence of love. Self-control renders our powers more effective means, but does not change the end, the aim of life. Self-abnegation is the choice of a new end — others instead of self. This is self-crucifixion. It is taking up the cross to follow Christ, and nothing else is.

In this connection, let Jesus interpret himself. In the 14th chapter of Luke he says (vs. 26) that if one "hate not" father and mother, wife and child, brother

and sister, and even his own life, he cannot enter into discipleship. This strong language is the oriental way of saying that all which is dearest in life and life itself must be counted less than loyalty to Christ. He then reiterates the doctrine of the cross (27), and warns the multitude to "count the cost" (27-32), lest any undertake to follow him without complete self-abnegation. Then he makes his own comment on his teaching by saying: "Whosoever he be of you that *renounceth not all that he hath*, he cannot be my disciple" (33). And observe, he adds immediately, "Salt is good, but if even the salt have lost its savour, wherewith shall it be seasoned" (34)? In Matthew's account of this discourse the above verse is prefaced by the words, "Ye are the salt of the earth." The connection makes it evident that the "savour" of the salt is the spirit of sacrifice, typified by the cross. He is the saviour of the world because of his perfect sacrificial love, and only as men partake of his sacrificial spirit can they partake of his saving power. It is the possession of that spirit which constitutes them his disciples; and his professed disciples who have lost that spirit are "the salt that has lost its savour." Such is the church membership which has lost the spirit of self-abnegation. "Wherewith shall *it* be seasoned?" It is good for nothing. "It is fit neither for the land nor for the dunghill" (35). But, alas, many in the self-satisfied church of to-day have no ears to hear!

If we are to gain a perfectly clear understanding of Jesus' condition of discipleship, we must make a distinction between the cross of Christ and our cross.

We say that we are "clinging to the cross" and sing, "In the cross of Christ I glory"; but many people could not tell precisely what they mean by the metaphor of

the "cross." Similes and metaphors have hidden numberless fallacies. Professor Lieber makes the following penetrating observation: "Similes and metaphors are most dangerous in arguments on religion, sciences, and politics. They are serviceable by way of illustration . . . but always misleading us if we argue upon them. Theology and politics offer melancholy illustrations of these facts. Millions have died for similes. Years of debates are spent because people will not approach the naked principle, or cannot get rid of associations deeply wrought into the mind by a simile."[1]

Paul used the cross as a striking metaphor; he would glory in nothing save the "cross of Christ"; and Paul's use of it gave the word a large place in religious literature. Sometimes it means simply the death of Christ; sometimes the instrument of that death; and sometimes salvation through that death. Often it means one of the various doctrines of the atonement; often it stands for the entire Christian faith; and sometimes it is understood to measure the height and depth and length and breadth of the love of God as revealed in the death of Christ. But to Jesus the word had no one of these meanings. He distinctly foretold the manner of his death and foresaw that by being "lifted up" he would draw all men unto him, but he nowhere mentioned his cross, though he repeatedly spoke of *ours*. He at no time required any one to accept *his* cross, but he again and again made it the universal condition of discipleship that every follower should accept *his own* cross.

In many pulpits the cross of Christ has come to mean the doctrine of the atonement; and the hearer finds it much easier to accept Christ's cross than to accept his

[1] "Political Ethics," Vol. I, p. 191.

own. The former is a dogma; the latter is an experience. He can accept any doctrine of the atonement and remain selfish; he cannot accept his own cross without self-abnegation. Here is the naked word as used by Jesus, unclothed by any later theological or rhetorical garment. It meant and still means the crucifixion of self, the death of self-will.

In Paul's time, when the cross could not be mentioned in polite society, the "offence of the cross" was that of the cross of Christ; but his cross has long since become the glory of the church. In these self-indulgent days the cross which offends is yours and mine. It is *our* cross on which selfish human nature must be crucified which is the stumbling-block of to-day. "Men have glorified the cross in architecture, art, and song; they have made its sign on the forehead; they have emblazoned it on banner and shield; they have fought for it and slain their enemies in its name; they have lifted it high on dome and spire; they have stamped it on prayer-book and Bible; they have beaten gold into its form and have worn it as an ornament; they have made it a dogma and wrangled over it; they have made it a fetish and worshipped it; they have done pretty much everything with it except the one thing which Jesus required, namely, to make it their own and be crucified on it."[1]

Paul understood the meaning of the cross because he had an experimental knowledge of it. He wrote: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me."[2] Repeatedly he uses the expressions, "crucified with Christ," "dead with Christ." He says: "and they that are Christ's have

[1] "My Religion in Everyday Life," p. 42.

[2] Gal. 2:20.

crucified the flesh with the passions and lusts." [1] If Paul is right, those who have had no experience of crucifixion are not Christ's.

We must here give brief attention to two aspects of Christ's death, which are equally important, but which have received very unequal consideration. Indeed, the one has absorbed attention at the expense of the other; on one whole libraries have been written, while the other has scarcely been noticed.

Christ died that we might not die; that is, his death was a vicarious sacrifice. Again, he died that we, too, might die, that is, his death was an example, which must be followed by every disciple. Theological discussion and preaching have dwelt much on Christ's vicarious sufferings, but they have been well-nigh silent touching the "fellowship of his sufferings."

Jesus recognized the vicarious character of his death, but referred to it, I think, only twice: "The Son of man came . . . to give his life a ransom for many,[2] and again at the last supper when he took the cup and said: "For this is my blood of the covenant, which is shed for many unto remission of sins."[3] It is infinitely important for us to know that the remission of sins is possible; and the knowledge that it was made possible through Christ's death lays on us a debt of love and gratitude which can never be discharged, but *how* it was made possible by his death we do not need to know. It is vitally important to know that Christ is the Saviour of the world, and to understand how we may appropriate his salvation, but we do not need to understand God's part in it. Various philosophies of

[1] Gal. 5:24.
[2] Mat. 20:28.
[3] Mat. 26:28.

the atonement were inevitable, and have been the subject of prolonged study, but it is the *fact* of the atonement which is important rather than its philosophy, interest in which is speculative rather than practical. If we are really at one with God, a false doctrine of the atonement cannot destroy that oneness; and a true philosophy of Christ's vicarious sufferings is of no avail, unless we have entered into the fellowship of his sufferings.

Jesus taught the necessity of that fellowship when he made it a condition of discipleship. He had already accepted the cross, and was steadily approaching the hour and place of crucifixion when he repeatedly declared that every follower must accept his own cross and go with him to crucifixion. In Christ's high-priestly prayer, when the shadow of the cross was already resting on him and his disciples, he said: "And for their sakes I sanctify myself that they themselves also may be sanctified in truth."[1] In this connection the word *sanctify* could not mean purify from sin, for Christ was sinless. It meant to set apart, to devote; and with but a step between him and death, must we not suppose that he referred to his own devotion to death? If so, he thus devoted himself not that his disciples might escape his death, but that they might share it — "that they also might be truly set apart." Paul counted "all things but loss" (the cross) that he might know Christ and "the fellowship of his sufferings, becoming conformed unto his death."[2]

Jesus did not need to die unto himself, for he had never lived unto himself. As he had lived for others so he died for others. But as we have all lived unto ourselves, so we all need to die unto ourselves; and it is

[1] John 17:19.
[2] Phil. 3:8-10.

only as we accept our own cross and thus die to self that we can live the Christ life. This Christ life is a perpetual self-giving for others — a perpetual dying with Christ. It is what Paul called a "living sacrifice"; he declared that he "died daily." This is true of every true Christian; his life is a daily offering for humanity.

The death of Christ was the supreme sacrifice because it was the supreme revelation of divine love. The law of sacrifice is as fundamental as the law of love, for sacrifice is love's language. Wherever there is love there is the spirit of sacrifice awaiting its opportunity to serve. Jesus could not have been a revelation of the God of love, had he not revealed him as a serving and sacrificing God, for it is the very essence of love to give itself in sacrificial service. Uttermost love will always sacrifice to the uttermost in order to serve to the uttermost; and its perfect satisfaction is in its perfect self-giving; that is, in perfect self-sacrifice, which is the perfect utterance of love. Whether or not the death of Jesus was the "satisfaction of divine justice," as some believe, I think we may all agree that it was the satisfaction of divine love.

The Christian life is a "living sacrifice" because it is inspired by a living love; the one is as perpetual as the other; and because love is as eternal as God, this is the eternal life which is lived here and now — a life of perpetual self-giving. This is the life of God; and it is by entering into it that human life becomes divine. It was of this life that Paul could say: "— it is not I, but Christ liveth in me." When Christ thus lives in us, may we not fittingly say that it is the cross of Christ whereby we die daily? That is, it is by our own cross that we die unto self; it is by Christ's cross that we become living sacrifices for others; and we never know

Christ's cross until we have known our own. His death in our behalf is vain until it leads us to die. His *vicarious* sufferings are of no avail unless we enter into the *fellowship* of his sufferings. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps."[1]

Does inexorable insistence on such a condition of discipleship seem hard and harsh? Anything less thorough would be cruel kindness.

As we have seen, from time to time there has developed a philosophy of life which shoves its head into the sand and insists that there is no such thing as selfishness in the world. Another philosophy finds selfishness hopelessly universal and incurable. The Manchester school of political economy recognizes it as not only necessary but entirely respectable, and reduces it to an applied science, with the results seen in labour "wars" and many other evils of our industrial civilization. It is commonly recognized as an evil, but a necessary evil, which is to be restrained and made tolerable by training. We have undertaken to regulate it instead of destroying it. We have lopped off branches instead of uprooting it; and upon the cultivated trunk of "intelligent selfishness" we have grafted patriotism, public spirit, philanthropy, and even religion. The individualistic interpretation of Christianity commonly sets before the mind the hope of "gaining heaven at last"; that is, it appeals to self-interest projected from this world to the next. Auguste Comte, because of the type of religion which he saw exemplified, considered Christianity "the consecration of egoism," "an immense cupidity," and "a servile terror."[2] Selfishness

[1] I Peter 2:21.

[2] Martineau's "Types of Ethical Theory," Vol. I, p. 451.

is commonly looked upon, even in Christian countries, as a fault rather than the great generic sin which is primarily responsible for the moral evil of the world — the hideous cancer which is eating out the life both of the individual and of society.

It is the distinguishing glory of Jesus that he recognized the fundamental character of selfishness, saw that human nature was salvable, and provided salvation. The remedy of Jesus is radical. The keen edge of his truth when actually applied cuts up and cuts out the deepest root of this cancerous growth. His salvation provides "the freedom which is gained by destroying selfishness instead of restraining it, by crucifying the flesh instead of circumcising it."[1]

We must remember, however, that crucifixion — the unconditional surrender of the will — is only the beginning of the Christian life, not its maturity; it is conversion, not sanctification. Regeneration means the transformation of a selfish will into an unselfish or loving will. Sanctification (which is of course a long process) means the strengthening of the new will, and the bringing of the affections, the tastes, the desires, the inclinations, the entire man, into complete harmony with the new purpose.

The struggles and discipline which accompany Christian growth must not be supposed to call for austerity. Nothing in the teaching of the cross justifies, much less requires, asceticism. No one ever practised what he preached so consistently as did Jesus; what he said was reinforced by what he did. But he set no example of asceticism. We hear of him at weddings, feasts, and banquets; and so far was he from being an ascetic that his enemies called him a glutton and a wine-bibber.

[1] "Ecce Homo," p. 204.

Asceticism has appeared in all great religions, partly as the result of a false philosophy of life, and partly, I think, as a tribute to the human spirit and its power to triumph over bodily appetites and passions. Asceticism in the early Christian centuries was in part a reaction and protest against the sensuality prevalent in the Roman empire. But it became fanatical, and regarded suffering as something in itself acceptable to God, while the most innocent bodily pleasure was deemed wrong. The great Hildebrand, who was a vegetarian, mentioned to his friend Peter Damiani that he had "come to abstain from leeks and onions because of scruples which he felt at the pleasure which they afforded."[1] The ascetics espoused poverty and celibacy, did violence to the natural desires and relations of life, separated themselves from society, and spent their lives in self-mortification.

All this was an utter caricature both of the spirit and the teaching of the cross. Asceticism sprung from selfishness and aimed at the service of self; Christian sacrifice, as we have seen, springs from love and aims at the service of others. Asceticism depleted the life and produced denatured men; the cross by crucifying self-will brings men into harmony with God and the moral law of the universe, thus ever enlarging life. Instead of the suppression of the powers of mind by their disuse, their employment in the service of others develops their highest possibilities, thus enriching the entire nature. The ascetic, absorbed with self, became cold and indifferent to all mankind; the accepted cross reveals

> "A heart at leisure from itself,
> To soothe and sympathize."

[1] Dr. R. S. Storrs' "Bernard of Clairvaux," p. 87.

The ascetic lived an isolated and useless life; he who has been crucified with Christ goes about doing good.

The asceticism of the early Christian Church affords an exceedingly valuable lesson because it furnishes an example of individualism in religion carried to its logical issue. Religion was supposed by the anchoret to be simply a matter between the individual soul and God. All human relations were severed. The family, the neighbour, the community, government, humanity no longer existed. There was no social worship, no social work. There were neither social rights nor social duties. The social laws of Jesus were utterly ignored; there was no social service, no social sacrifice, no social love. Life was completely individualized and self-centred. He who makes his own spiritual culture and "heaven at last" his supreme end makes himself his supreme end, and is, therefore, selfish.

Such abnormal living must necessarily result in degeneracy. To know the outcome we scarcely need the testimony of history, such as is given by Gibbon, who says: "The aspect of the genuine anchoret was horrid and disgusting; every sensation that is offensive to man was thought acceptable to God."[1] That is, individualism in religion issued in man degraded and God caricatured.

Consider now the effect of the cross, first, on the individual, and, secondly, on society.

1. We have already seen that the death of selfishness means the birth of love, the transformation of a selfish will into a loving will, and all which that involves — new character and a new life. In our discussion of the Law of Love, it was shown that obedience to that law not only reconciles us to God but also affords self-

[1] "The Decline and Fall of the Roman Empire," Vol. IV, p. 119.

reconciliation, self-realization, and self-utilization. I desire now to add a few words touching the blessedness of the cross. I do not refer to what Paul called "a crown of rejoicing"; and Peter, "a crown of glory"; and John, "a crown of life." We do not need to anticipate heaven; it will keep, and we can wait. I refer to the blessedness of the sacrificial life, here and now, everywhere and always.

The blessedness of loving is the blessedness of self-giving, for they are the same. Because God is eternal love he is eternal sacrifice. In that prayer which so wonderfully reveals to us the heart of Christ, he prayed: "And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was."[1] "He was not asking for the glory of the Transfiguration, when his face shone as the sun, and his raiment was white as the light (Mat. 17:2). He was asking for the eternal glory which he had before the world was. And this prayer was granted. He was given the glory of the 'LAMB, *slain from the foundation of the world.*' That was the glory which he had had with the Father. That is the essential, the eternal, glory of God — the glory of self-giving; and self-giving is the uttermost glory of God, because it is the most perfect manifestation of himself, because it is the uttermost expression of love."[2] Speaking of his followers in every age, Jesus said in the same prayer: "And the glory which thou gavest me I have given them."[3] By sharing his cross we share his glory; by self-abnegation we enter into an experimental knowledge of God and begin to share his glorious life.

Spiritual knowledge comes through the will, not

[1] John 17:5.

[2] The writer's "Next Great Awakening," pp. 147, 148.

[3] John 17:22.

through the intellect; it is a matter of experience, not of instruction; its organ is obedience, not investigation (John 7:17).

My neighbour is the visible, tangible representation of *otherness*, and when I choose his good rather than my own (not as something incidental, but as something fixed and final) I experience Christian love. This new disinterestedness is a spark of the divine glory — the beginning of the divine life in the soul; and with this spark of the divine fire begins spiritual illumination.

> "No one could tell me where my soul might be.
> I searched for God, but God eluded me.
> I sought my brother out, and found all three."

It was when Job got away from himself and prayed for his friends that God "turned his captivity."

Here is the wondrous paradox of the cross "which passeth all understanding" save only that of experience. It is when we lose self that we find it; it is when we surrender life that we gain it.

> "O cross that liftest up my head,
> I dare not ask to fly from Thee;
> I lay in dust life's glory dead,
> And from the ground there blossoms red
> Life that shall endless be."

The higher mathematics has its beauties and wonders, but the *highest*, which rises to the spiritual realm, has beauties and wonders all its own, and which are quite beyond reason though wholly within experience when it declares that to subtract is to add and to divide is to multiply. The disciples had but five loaves and two fishes to satisfy their own hunger; but at the bidding of the Master the food was divided and distributed to the

hungry multitude; and when the five thousand men besides the women and children had been filled there were gathered twelve baskets full of fragments. Had the meagre supply been kept, there would have been less than half a loaf for each of the fasting disciples, but given away, every one of the twelve had a basket full — a parable of the sacrificial life.

2. Let us now turn to the social significance of the cross.

In Chapter VI it was shown that the supreme cause of the great world-discord was selfishness — the assertion of self against the common good, so that the supreme remedy must be the elimination of selfishness. The seat of selfishness is the will; and we have seen that, in order to the well-being of the world, the will must become strong, self-mastered, and disinterested. Unless this third and highest stage of development is achieved, all the strength and self-mastery which may be gained will only intensify the world's discord. It was shown also that the supreme importance of disinterestedness was further emphasized by the fact that there is taking place throughout the civilized world a new development of the will which is expressing itself in restlessness, disorder, and crime.

We have seen that Jesus' solution of this fundamental world-problem is the cross. His remedy for the selfish will is radical and unique — not discipline but death. Other teachers have inculcated public spirit, patriotism, philanthropy, and also religion, without the cross. We have been urged to cultivate all these for our own sake, in the expectation of reward here or hereafter. But all of these remedies which appeal to "enlightened" selfishness are superficial and disappointing. They may be palliative and important, but they are not re-

medial. Legislation, for instance, can do something for the miserable victim of aggression, but nothing for the more miserable aggressor. Laws may do much to restrain selfishness, they may clip its claws and pull its teeth, but it still remains a beast, as beastly as before.

The reason that so small a proportion of Christendom has been Christianized in 1900 years is because so many pulpits have preached an emasculated gospel — Christianity without the cross. I do not mean Christianity without the "*doctrine* of the cross," but without the *experience* of the cross — a profession of discipleship without self-abnegation.

Not until self-will is crucified is the benevolent will born, and with the new and benevolent will come new and benevolent affections. Indeed, as Edwards teaches, they are essentially the same. He says: "The will and the affections of the soul are not two faculties; the affections are not essentially distinct from the will."[1] Hence it is that as the loving will brings forth sacrifice, so the sacrificing will brings forth love. Love and sacrifice are related to each other like seed and fruit; each produces the other. Jesus died because he loved. The Christian loves because he dies. The reason we have not more enthusiasm for humanity is because we have not more of the cross. If we sacrificed more, we should love more. If we want a love that fills our whole life, we must make a sacrifice that includes our whole life. It is as true of us as of our Master that the cross measures the height, and depth, and length, and breadth of our love.

Evidently when a man is actuated by Christian love, that is, when he has chosen the service of God and

[1] Quoted by Hopkins in "Lectures on Moral Science," p. 170.

humanity as the object of his life, he has certainly gained the social spirit, and nothing remains to make him thoroughly socialized except an intelligent social ideal. Precisely this ideal is furnished by Jesus' teaching of the kingdom of God, which affords not only the true social ideal, but also the social laws by which the kingdom is to come in the world.

It is quite the custom to admire the general ethical teaching of Jesus, but men as different as Mill and Mazzini have criticised it as lacking instruction touching civic and public duty.

All such criticism is based on the individualistic interpretation of Christianity, and if that interpretation were correct, such criticism would be pertinent. But because Jesus inspired enthusiasm for humanity and gave his followers a perfect social ideal, all he needed to add was the principles by the application of which that ideal could be realized. Because he had done what no other teacher had been able to do, he did not need to do what other great teachers had deemed necessary, and time has proved futile, namely, lay down specific rules for the guidance of mankind. The true, that is, the social, interpretation of the teachings of Jesus affords what can be found nowhere else — the *aim*, the *method*, the *power*, and the *confidence* necessary for the transformation of the world. And the profound secret of it all is the cross — Christ crucified — the power of God and the wisdom of God unto salvation, not only of the individual but also of society.

The socializing of character has both its negative and positive aspects; the negative, in the crucifixion of selfishness; the positive, in the development of love. Self-abnegation is only a part of discipleship. After we have denied self and taken the cross, we must *follow*

the Master. We can be rid of a supreme devotion to ourselves only by substituting a supreme devotion to another. In the Sermon on the Mount Jesus held before his hearers the righteousness of the kingdom as the supreme object of devotion. But he knew very well that it is much easier to love a person than an abstraction; much easier to be devoted to a principle when it becomes concrete and tangible by being embodied in flesh and blood. This truth is illustrated in the necessity of national heroes in whom national ideals are personified. Abraham's new and nobler conception of God made him the founder of a new people with a nobler conception of national destiny than any other. Moses as the giver of the divine law became the national ideal legislator; and David, under whom the kingdom grew into an empire with subject kings, became the ideal ruler of the nation.

Now Jesus came as the founder, legislator, and king, not of a new nation but of a new world — the kingdom of God, of which all the kingdoms of the earth should one day be a part. Jesus, to whose day Abraham looked forward (John 8:56), had a new and still nobler conception of God, not ethnic but universal, one which we believe was perfect and final; and this new conception of God as revealed by Christ and embodied in him became the organizing principle of the new and universal kingdom. The Jews said, "Father Abraham"; but Jesus taught his followers to say, "Father God," which implies not the brotherhood of nationality, but the brotherhood of humanity. Again, as Moses received the commandments from God, so the prophet like unto him who was to be raised up from among his brethren (Deut. 18:18) spoke not of himself, but as the Father who sent him gave him commandment

(John 12:49, 50). The new kingdom had its new laws, announced by Jesus, who thus became the new Moses as well as the new Abraham. This legislation was not for a single people, nor for his own age; it was universal in its scope and authority, and binding in all ages. It was for a world kingdom which belonged to himself as the Lord's Anointed, the Messiah — "Great David's greater son."

Jesus was himself an embodiment of all that he required of his disciples. He gave them the noblest possible ideal of character, and realized it before their eyes. He also set forth a perfect social ideal, and the laws by which it could be realized on earth as in heaven; and those social laws he himself perfectly exemplified. He did not say, "Go, deny yourself and bear your cross," but "Come, take your cross and follow me." He asked no more of his followers than that they love as he loved. There is nothing in all the world so lovable as love; and because he was the perfect embodiment of love, he has inspired in all the Christian ages an enthusiasm of loving devotion which is unapproachable. Jesus and his mission have been misrepresented, and his cross has been caricatured, so that to multitudes it has lost its meaning and its attracting power. But with the rediscovery of the Christianity of Christ there is taking place a rediscovery of the cross, and of Christ himself, which we may well expect to kindle a new enthusiam for humanity and for the realization of his social ideal. "Nor is it possible," says the author of "*Ecce Homo*," "to set bounds to the restoring and converting power of virtue, when, as it were, it takes fire, when, instead of a rule teaching a man to do justice to his neighbours, and to benefit them when an occasion presents itself, it becomes a burning and consuming passion of benev-

olence, an energy of self-devotion, an aggressive ardour of love."[1]

And when the cross has conquered the church, its members will go forth to conquer the world, and win the kingdom for their Lord, with the highest possible aim, the purest possible motive, and the noblest possible enthusiasm, being bound together not by the bonds of a common creed, nor simply that of a common purpose, but by the vital fellowship of those who have had the same deep spiritual experience — the love which springs into life when selfishness is crucified.

Thus will the passion of the cross become the creator of the world's peace.

[1] Page 274.

CHAPTER VIII

THE CREDENTIALS OF CITIZENSHIP IN THE KINGDOM

THERE are no citizens in the kingdom of God who are aliens by birth. No naturalization papers are ever issued. Every member of that kingdom is *born* into it; and yet foreigners may enter. There are those who believe that all humans have had a pre-existence. This is really true of members of the kingdom of God, who enter it by being "born again."

Under so anomolous a constitution of things doubt and confusion might easily arise without some sort of credentials of citizenship, some decisive test of the new birth; and such a test is not wanting.

Jesus emphasized the fundamental importance of the will. And if he taught complete surrender of the will to God, he also exemplified it under the severest test conceivable. When the bitter cup of final rejection and of a felon's death was pressed upon him he prayed: "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt."[1] When he began his public ministry his first word was a summons to the will, "Repent; for the kingdom of heaven is at hand."[2] That kingdom would come as fast as a divine human harmony of will was affected in the earth, hence the daily prayer which he taught us: "Thy will be done in earth as it is in heaven."[3] He

[1] Mat. 26:39.
[2] Mat. 4:17.
[3] Mat. 6:10.

declared that he sought not his own will, but the will of the Father who sent him (John 5:30), and that to do the Father's will was his very sustenance (John 4:34). It was because of his perfect oneness of will with the Father that he was a revelation of that will; and it was his consciousness of perfect harmony with God that enabled him fearlessly to utter the challenge, "Which of you convicteth me of sin?"[1] Obedience to the divine will he made the basis and bond of a fellowship closer than that of blood. "For whosoever shall do the will of my Father which is in heaven he is my brother, and sister, and mother."[2]

For thousands of years men have cried out with Job, "O that I knew where I might find him." And during the centuries rationalists and mystics have contended the one for the reason and the other for the emotions as the path by which we may find God. Not until the last half of the eighteenth century did philosophy clearly discover what the New Testament unmistakably reveals, that men approach God through obedience, that is, by means of the will. Jesus said: "If any man will do his will ——." The verb here is not a mere auxiliary. The literal rendering is "If any man *willeth* to do his (the Father's) will, he shall know of the teaching."[3] That is, the organ of spiritual knowledge is not a trained intellect ("the world by wisdom knew not God"), nor is it a special temperament, but obedience which is possible to every moral being. And Jesus taught that not only spiritual knowledge but spiritual life depends on the will. "Ye will not come unto me,

[1]John 8:46.
[2]Mat. 12:50.
[3]John 7:17.

that ye might have life."[1] Nothing has so attracted and baffled the keenest minds as the teachings of Jesus; and yet his appeal was not to the intellect. Nothing has so won the affections of mankind as his character, his words, his life, and death; and yet his appeal was not to the emotions. He addressed himself to the *will*. Even the love which he required of his disciples was, as has been shown, volitional rather than affectional. He aimed at character, and knowing that moral character depends on the will, it was that with which he dealt.

We have seen that Jesus required of every follower the crucifixion of self-will, that only after such crucifixion is the unselfish will possible, that this benevolent will is the love which is the opposite of selfishness, that it brings us into harmony with the divine will which is love, and that this is the new birth which is the beginning of a new life, and that without this new birth — this new and benevolent will — it is impossible to enter the kingdom of God, which is a kingdom of love, of service, and of sacrifice.

Acts are the most audible expressions of the will; they "speak louder" than anything else, and are more trustworthy. The kind of act naturally reveals the kind of will.

I. ACTS OF OBEDIENCE, THEREFORE, ARE MADE THE CREDENTIALS OF CITIZENSHIP IN THE KINGDOM OF GOD

Jesus concluded the Sermon on the Mount with these perfectly clear and conclusive words, followed by a striking illustration which enforced the same lesson: "Not every one that saith unto me Lord, Lord, shall

[1] John 5:40.

enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name? and by thy name cast out devils? and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."[1] He then declares that it is the man who hears and obeys who is wise, and who builds on a rock foundation; while he who hears and does not obey is foolish, and invites destruction by building on the sand.

There are many who profess obedience — that is the meaning of uniting with the church — but the profession involved in church membership is not enough. The essential thing is the obedience which is binding whether professed or not. "A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. He answered and said, I will not; but afterward repented himself and went. And he came to the second, and said likewise. And he answered and said: I go, sir; and went not. Whether of the twain did the will of his father? They say The first."[2] And we are taught herewith that outcast publicans and harlots who obey enter into the kingdom of God before the professing and disobeying chief priests and elders of the people.

Men judge one another by their acts rather than by their professions. Popular proverbs attest the soundness of the judgment that the invisible, inner life is to be tested by the visible, outer life. "By their fruits ye shall know them," said Jesus. "Do men gather grapes of thorns, or figs of thistles? Even so every

[1] Mat. 7:21-23.
[2] Mat. 21:28-31

good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit."[1] The difference between a rebellious will and an obedient will is as radical as that between a corrupt tree and a good tree. The difference of nature is as real as that between grapes and thorns, or figs and thistles. And the test of that nature is obvious enough. Jonathan Edwards said: "There may be other ways of knowing that a tree is a fig tree, but the best and surest is that it bears figs." There are men in our churches whose lives are supposed to be ordered by love, but whose business dealings are evidently inspired by selfishness — men who are called good, but the fruits of whose lives are evil. Do not the searching words of Jesus apply, "Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit."[2] That is, do not imagine that the tree is good if the fruit is bad. Let us not call a man a Christian if his life is un-Christian. If the will is the moral character, acts which express the will evidently reveal the character. A new will is a new life which will bring forth fruit after its kind. If the profession is that of the new life and the fruit is that of the old, it is the fruit which is decisive. The widows' houses devoured were sufficient evidence that the long prayers were for a pretence (Mat. 23:14); and it was upon such men that Jesus heaped his woes.

This searching principle of judgment Jesus repeatedly applied to himself as well as to others. John had testified of him. "But," said he, "the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works

[1] Mat. 7:16, 17.

[2] Mat. 12:33.

that I do, bear witness of me."[1] Again he said: "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works."[2] And again: "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."[3]

> "And so the Word had breath and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds."

By precept and example alike Jesus taught that the will determines character and, therefore, destiny. He sometimes drew his lessons from inanimate objects like the mustard seed and the fig tree, but with such exceptions most of his parables turn on action, conduct, that is, on the will. In the picture of the Last Judgment nothing is said of the rites, or ceremonies, or sacraments of any religion, but all are commended or condemned according to what they have done, or have not done. This lends no support to the doctrine of salvation by works. Jesus insists on the life of faith, and distinctly conditions salvation on it (Mark 16:16; Luke 8:12). According to James, the faithful show their faith by their works.

It is significant, however, that so little is said in the gospels concerning salvation, and so much concerning obedience. I think that by far the most common conception of Jesus to-day is that of Saviour. But only twice in the four gospels is he spoken of as such, and we have no record that he was ever so addressed. During his life in the flesh he was recognized by his followers

[1] John 5:36.
[2] John 10:37, 38.
[3] John 14:11.

as Lord and Master. Such he remained in their memories, and such he is represented throughout the New Testament. In its twenty-seven books the word Saviour occurs only 24 times, while we are told that the word Lord is found not less than 675 times, not referring to Jesus, in every instance, however. He himself emphasized his Lordship and said to his followers: "Ye call me Master and Lord; and ye say well, for so I am."[1] But as we have seen, the profession of loyalty was not enough, it must be made good by acts of loyalty. All professions of love and of service also must be verified by obedience. "If any man serve me, let him follow me."[2] "He that hath my commandments, and keepeth them, he it is that loveth me."[3] "If a man love me, he will keep my word."[4]

The genuineness of the profession of loyalty, of service, of unselfishness, of righteousness, and of love, like his own profession of oneness with the Father, must be tested by actual obedience. Men's loyalty to him must be as undoubted as his own loyalty to the Father.

If Jesus had impressed his followers chiefly as Saviour, the complement of that thought would have been their own salvation, which would have fixed attention primarily on themselves. But the conception of him as Lord and Master with his constant insistence on obedience carried their thought away from themselves to the service which the Master required — the service of himself in the service of others: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

[1] John 13:13.
[2] John 12:26.
[3] John 14:21
[4] John 14:23.

If now Jesus came simply as a Saviour of individuals, as we have been taught, how shall we account for the fact that the conception of him as Lord simply swallowed up the conception of him as Saviour? The idea of *Lord* implies dominion and a domain, with servants who sustain relations to their Master and to one another; that is, it is a social conception; while the idea of a saviour who comes simply to save individuals is an individualistic conception.

We can judge what was Jesus' conception of his own mission by the emphasis which he laid on his Lordship, and by the impression which it made on the minds of all the writers of the New Testament and of all his followers. And surely, having established a kingdom in the world of which he was Lord, the inevitable credential of citizenship in that kingdom must be obedience.

II. THE FAILURE OF THE CHURCH TO ADOPT CHRIST'S TEST

When Paul was converted, his first word was, "Lord, what wilt thou have me to *do?*" He surrendered his will and asked for orders. He well knew that the persecution which he had measured out to others would be meted out to him; and such a step in the face of such a fact attests the genuineness of his conversion.

The "ten great persecutions" were ten great blessings which insured the purity of the primitive church. Wherever the confession of Christ has cost persecution, the church has had spiritual power. But when Christianity became the established religion of the Roman Empire, it rapidly lost its early character. Wherever the church has been established by law, Jesus' test of character has become impracticable as a condition of church membership. It is equally inapplicable in all

communions to which children are admitted on examination in the catechism.

Some years ago the Archbishop of Canterbury warned the Church of England that it had never "received a shadow of commission to set forth as doctrine and worship that religion which began as morals and social order." It is unquestionable that the Christian religion began as a life. The natural test, therefore, of a Christian experience was not creed but conduct. With the development of doctrine, however, and the multiplication of the forms of worship, there was a gradual loss of spiritual life, and the most common religious test became not conduct but creed.

In the absence of spiritual life the weeds of ecclesiasticism, ritualism, and sacerdotalism have rank growth and rapidly possess the soil. When religion has reached the ceremonial stage of development great numbers attach themselves to its institutions, and many engage in religious forms and ceremonies with great devotion, without giving evidence of ever having had any personal religious experience whatever. Then such forms and ceremonies cease to be even in small measure an expression of life and become a death mask. Such religions, whether pagan or nominally Christian, lose all ethical values and their devotees may be at the same time ceremonially clean and morally rotten, like the Greek brigand who was in deep distress because a drop of whey from a cheese he was making had spattered on his lip, one fast day, and he had tasted it, though he did not mind murdering a victim who would not consent to be robbed.

In most parts of Christendom, at the present time, joining the church improves social position and business prospects. Hence the church is likely to be filled

largely with members who give little or no evidence of a Christian experience. If the confession of Christ costs much, it is likely to be worth much; if it costs nothing, it is liable to be worth little more than it costs.

How, then, is the church to succeed in conquering the world without being corrupted by her own success? I answer, *by accepting Jesus' teaching of the kingdom with its social laws, and then by making obedience to those laws the test of Christian experience — the credentials of citizenship in the kingdom.* Departure from the teachings and example of her Lord has handicapped the church with well-nigh insuperable difficulties; those difficulties can be overcome only by returning to his teachings and example.

1. Let us first make it clear that for centuries the church has lost sight of the social teachings of Jesus, and then note some of the consequences of her neglect.

Christ insisted that the profession of love and service to him should be interpreted in terms of human relationship; that if we love him, we must show it by service to our fellowmen. Three times Peter professed his love to his Master, and three times Jesus bade him serve the flock. The principle of decisive, final judgment, so concretely and dramatically presented in the 25th chapter of Matthew, is that the only service to Christ is service to man. That is to say, our treatment of our fellowmen is the only authoritative and practical test of our relations to God, and the only workable test of character. Dr. William Newton Clark says in "The Christian Doctrine of God"[1]: "In God we behold a Being whom we call good; and by this we mean . . . that he is One who, standing in relations with other

[1]Page 118.

beings, fulfils those relations in accordance with their nature. He is all that he ought to be toward other beings . . . and hence it is certain that he is all that he ought to be in himself." Of course this test of character is as applicable to man as to God. It is the test which Jesus applied, and the test which the church has very largely failed to apply.

The subtleties of selfishness and the blandishments of self-deception emphasize the imperative necessity of some searching test of character which shall reveal us to ourselves, as well as reveal to us the character of others. But we have so lost sight of the social teachings of Jesus that multitudes of men, professing to be Christians, never think of testing their inward motives by their outward acts. In the village where I was reared there was a saloonkeeper who persisted in his nefarious business down to old age, notwithstanding his own and only son was among his victims. This man who knowingly and deliberately sacrificed the happiness of families and the bodies and souls of men to his greed for gain used to insist that he loved God and prayed to him every day! Surely it is as difficult as it is important to obey the Greek proverb, "Know thyself." I knew another man in my boyhood whose professions of piety were offensively loud, but who when asked to contribute to the minister's salary replied: "Oh, no! all that I have has been given to the Lord, and I have no right to give it to any one else." Such self-deception would hardly be possible had not the social teachings of Jesus been long forgotten. They constitute an x-ray which reveals the inner, secret self.

Our churches would not deem a drunken and profane man fit for membership, but men are not disqualified because they utterly ignore the social teachings of the

Master. How about the man who grinds the faces of the poor? How about the man who is "strictly honest," but sharp at a bargain; the man who exploits his fellowmen; the man who goes into business not to serve society but to make money? How about the man who shows by his whole life that he deems it much more blessed to receive than to give? In a word, how about the man who disobeys the "new commandment" and ignores the Golden Rule? The great body of church members not only do not obey the Golden Rule but do not profess to obey it. They have not been taught that it was binding. It has been regarded as impracticable under the present social system, and not obligatory until the millennium — a Protestant indulgence surely, without money and without price, vastly cheaper than those marketed by Tetzel and worth every whit as much!

Jesus' teaching that we must test the genuineness of a profession of love Godward by its expression manward deeply impressed St. John and St. James, even though it has been forgotten by the church for centuries. James wrote: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and ye give them not the things needful to the body, what doth it profit?"[1] Some modern philanthropic workers, as well as the apostle, have discovered that benedictions are not very filling, and that "God-bless-yous" require no toothpicks. John's test of love to God was equally practical and convincing. After saying we ought to lay down our lives for the brethren, he continues: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the

[1] James 2:15, 16.

love of God abide in him?"[1] And again John writes: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."[2] It is considered a rather serious thing to call a man a "liar," but the beloved disciple, the apostle of love, does not hesitate to fling that epithet into the face of the man who professes to love God, and yet hates his brother. I fear there are several men in our churches with whom John, if he were in the flesh to-day, would have some unpleasantness.

Of course in any generalization concerning the church as a whole numerous exceptions must be made of local churches and of many individual members, but speaking broadly, we call Jesus "Prophet," but select from his teachings those which we are willing to accept, and ignore those which we regard as "impracticable"; we call him "Priest," but refuse to be crucified with him, without which his sacrifice for us avails nothing; we call him "King," but there are many of his commands which we do not even pretend to obey.

We make orthodoxy rather than obedience the test of fitness for church membership. We deem belief more important than the fruits of belief, whereas a barren belief is far more dangerous than unbelief.

2. Let us now note briefly some of the results of the church's failure to adopt her Lord's test.

(a) It has made the church door much wider than the strait gate which opens on the way of life. It is an easy matter to give intellectual assent to doctrine, if one is not required to translate it into conduct. Says Professor Thorold Rogers: "It is quite probable that

[1] I John 3:17.
[2] I John 4:20.

the greatest profligate living would admit privately that the Ten Commandments are excellent in the abstract, the Sermon on the Mount an admirable exhibition of theoretical virtue, but that vested interests compel the hearer of them to limit his acquaintance within the bounds of respectful admiration."[1] As long as candidates for church membership may limit their acceptance of the social teachings of Jesus within the bounds of "respectful admiration," few applicants will be debarred. And as long as Jesus is preached not as Lord but only as Saviour, applicants will not be wanting. There are multitudes both inside the church and out of it who are quite willing Christ should save them, provided they are not required to yield their lives to his control — quite willing to become members of the kingdom of God, provided they do not have to be born again.

Here in the United States especially we are much impressed by bigness. It is amusing to observe how many industrial establishments one sees from the car window in a day's journey, each of which is, of its kind, "the greatest in the world." Big cities, big skyscrapers, big business, big fortunes, big crops, big majorities, all command our homage and stir our enthusiasm. It is much to be feared that this love of the large has increased the membership of our churches at the expense of their character and spiritual power, and that it has done less for the extension of the kingdom than for the *dis*tension of the denominations.

(b) Disregarding the only decisive test of Christian experience, it is not strange that many churches have failed to understand what constitutes such an experience. In illustration let me recall a suggestion which

[1] "The Economic Interpretation of History," p. 348.

attracted considerable attention a few years ago. The pastor of a prominent Ohio church proposed that young people make trial of following Jesus for *one week!* We have heard of experimental marriage, but here was a proposal of experimental birth! No one can begin the Christian life with a mental reservation. Crucifixion is something final. No one tries it tentatively to see how he likes it. No one forsakes "all that he hath" for "one week." The surrender must be irrevocable for time and eternity. No one can live a new life in Christ Jesus for "one week," or for one hour until he has become "a new creature in Christ Jesus." Many have "tried and failed" because they never began.

(c) Again, the failure of the church to adopt her Lord's test has very seriously retarded the development of Christian character.

Our ethical standards depend not on some intuition of absolute truth, but on our relations with our fellowmen. It is in our social contacts that we gain our first faint conceptions of love, justice, truthfulness, faith and of all other virtues. We have already seen[1] that if a man could grow to maturity without any knowledge of mankind, he would not be a moral being. He might be capable of acquiring moral character, but he would be as destitute of it as an infant of days, and could have no more conception of God than such an infant has. We gain our idea of the divine personality from human personality; and our manward relations are the school in which we first learn of our Godward relations. The visible and tangible are the ladder by which we climb to a conception of the spiritual. John was a good psychologist when he wrote: "he that loveth not his

[1]Vol. 1, pp. 186, 187.

brother whom he hath seen, cannot love God whom he hath not seen."[1]

Again, he was equally scientific when he wrote, "He that *doeth* righteousness is righteous."[2] By doing righteous acts our righteousness is not only shown but strengthened. Indeed, we may go still further. Dr. William Newton Clark says: "One person cannot be righteous alone, though he may be such a person that he is sure to be righteous as soon as he has to do with another . . . We need to make full recognition of the fact that righteousness is a matter of relations, and of relations between persons."[3]

Such is our nature that to give expression to an impulse is to cultivate it; and to repress it is to weaken it. Says Balzac: "It is a perilous thing to separate feeling from action, to have learned to feel rightly without acting rightly. Feeling is given to lead to action. If feeling be suffered to awake without passing into duty, the character becomes untrue."

Obedience to the social laws of Jesus is the natural and the divinely appointed method of cultivating the spirit of love, service, and sacrifice toward God. And the fact that these social laws have been generally ignored or unrecognized goes far to account for the low spiritual life of the church. If we spend our days in selfish dealings with our fellow men, how can we expect to learn to love God? We cannot cultivate selfishness toward them and at the same time cultivate love toward him. To imagine that we can sustain right relations toward God while we sustain wrong relations toward our

[1] I John 4:20.

[2] I John 3:7.

[3] "Christian Doctrine of God," p. 187.

fellows is as inconsistent with the laws of our own nature as with the revealed law of God.

(d) The admission to the church of great numbers who know nothing of the new birth and, therefore, nothing of the new life has lowered all Christian standards, and has thus misrepresented Christ and Christianity to the world.

In the church, as elsewhere, public opinion is average opinion. The influence of a church in the community is the resultant of the lives of all its members. Its ethical standards, its example, its transforming power, its measure of usefulness, all are more determined by the many than by the few.

That portion of the church membership which could not meet the Master's test, if it were applied, is less than Christian and, therefore, makes the public opinion, the example, and the influence of the church less than Christian.

Thus the word *Christian* has come to have an accommodated sense, and is applied to institutions, nations, and civilisations which are Christian only in name. Whatever or whoever bears the name of Christ but lacks his spirit is a false witness, testifying that Christianity is something which it is not.

Thus has come about the great discrepancy, the common contradiction between profession and life which is the age-long reproach of the church and of Christendom. "Everybody distrusts and fears him, but he is very fervent in his church." That is the description of a man given me by the well-known and esteemed secretary of the Young Men's Christian Association in a New England city; and the glaring inconsistency which it indicates is typical of what may be found in practically every community in all the

land. Rare is the church which has not in its membership some blessed saint who is a living epistle known and read of all, but in estimating the total influence of that church, who shall say to what extent the testimony of that saint is neutralized by that of false witnesses whom St. John calls "liars?" It is not those without the church that make her weak and fruitless, but those within.

In like manner it is not the character of heathendom which prevents the conversion of the world to Christ, but the character of Christendom. It is "Christian" nations who have wronged China and India, and who have partitioned and appropriated Africa. It is "Christian" nations who for centuries have martyred the Jews. It was a "Christian" people or prince who perpetrated the horrors of the Congo. It was "Christian" nations who for generations carried on the African slave trade; and by an irony which had more than poetic fitness, the name of the first slave ship was "*The Jesus!*"

The wonder is not that the progress of Christian missions has been so slow, but that missionaries have been able in some measure to live down the record and the influence of Christendom.

The non-Christian world scoffs at the vice and crime, the greed and lust, of "Christian" nations, and says with Emerson:

> "Go put your creed into your deed,
> Nor speak with double tongue."

Conduct, not creed, is the test which the world applies both to individuals and nations. And in this the world is right. That was the test which Jesus applied. What the world is waiting for is not the demonstration

of logic but of life. Religion that is preached but not practised is "salt that has lost its savour." Such religion is trodden underfoot of the world, and is fit for nothing else.

We know well that the creedal test has failed. Belief is no sure index of character; the devils believe and tremble (Jas. 2:19). Some people are better than their beliefs, and many are worse. The church has no practical working test of character, because it does not use that which the Master established; because it has put asunder what he joined together — profession and obedience. This has been and still is the great weakness of the church. This is the reason why many thousands of churches fail to report a single addition on confession of faith in an entire year. This is the reason why the financial problem is perennial and universal in the churches. This is the reason that mission boards are constantly harassed for lack of means. This is the reason the church exercises only a fraction of her rightful influence. This is the reason why the body of Christ is dismembered. This is the reason why so many churches are struggling to save their own life, and therefore losing it.

Have we quite forgotten that spiritual power depends not on quantity but on quality; that it is measured not by numbers but by character? Jesus on one occasion apparently took special care to get rid of numbers of unworthy followers — those that sought him because they "did eat of the loaves and were filled." And he did it by preaching a doctrine so stiff that many said: "This is a hard saying; who can hear it?" And it is added: "Upon this many of his disciples went back, and walked no more with him" (John 6:23-66). Jesus used searching spiritual truth to sift out the unspiritual

elements of his following; and their departure added strength to his cause.

It is said that John Wesley once remarked: "We had a glorious revival, and reduced the membership of the church from 300 to 60." The story is probably apocryphal, but it is good enough to be true.

Those who have never been crucified with Christ have no more right to his name than had the young ruler who refused to follow him. And if every uncrucified member of the church could be stripped bare of his Christian hope, even though the purging of the church reduced it to one fifth of its present membership, its spiritual power would surely be multiplied fivefold.

CHAPTER IX

THE COMING OF THE KINGDOM

A STUDY of the civilizations which produced our Western world shows that the great lines of Jewish, Greek, and Roman history converged on the advent of Christ as a focus; and as in the past we can trace the preparation of the world for the coming of the king, so in the present we may trace the preparation of the world for the coming of his kingdom.

Those ancient peoples worked out God's purposes unwittingly. It becomes us, to whom a divine revelation has been made, to be open-eyed and to discern the signs of the times that we may become conscious and intelligent "labourers together with God unto the kingdom," and not blind, unconscious obstacles in the way of its coming.

Of the three great peoples of antiquity who made large contributions to modern civilization, each was supreme in a different sphere, one in the physical, one in the intellectual, and one in the religious or spiritual world.

"Because these three elements . . . enter into the nature of man, they also enter as factors into all the great practical problems of the race — a fact too often forgotten. We cannot deal with man as if he were pure spirit or intellect; we must reckon also with flesh and blood, and remember that man's physical nature subjects him to the laws of the physical world.

Nor can we elevate him physically, if we ignore his higher nature."[1]

I. PREPARATION FOR THE COMING OF THE KINGDOM

Thoughtful minds are looking for profound changes during the first half of the twentieth century. It is both interesting and profitable to observe the parallel between the preparation which was made for the coming of the Christ, and that which has been made for a great advance in the coming of the kingdom. As human nature is fundamentally the same now that it was then, there has been made now as then a threefold preparation, and this preparation in modern times, as it was in ancient, is both positive and negative.

1. Positive preparation.

"The historians of early Christianity have been accustomed to begin their work by showing us the convergence of all the great movements of the secular life of the age on the place and the time when the Son of God appeared among men. They have shown us in the far past the Greek races elaborating their wonderful language, and building up the fabric of their philosophy, all unwitting of the grander uses to which their endeavours should be put. They have shown us the Samnite shepherds and the outlaws of the Seven Hills labouring in the dim dawn of Roman civilization, and the great statesmen and warriors of later days building up the gigantic polity of their world-wide empire, driving their roads over desert and mountain, forging their iron legions, devising their mighty code, each following his own ambition or obscure consciousness of right, and all in the grasp of a stronger Hand and in the sweep of a

[1]The writer's "New Era," p. 41. See the entire chapter on "The Contribution Made by the Three Great Races of Antiquity."

larger purpose than they knew. They have shown us the third great race toilfully making its way through infinite tempest and tragic eclipse, through epochs of prophetic inspiration and desert tracts of legalism to the amazing climax. The spectacle of the three great peoples, Hellas, Rome, and Israel, wending their way to the common centre of world-history and world-redemption, awakens in the mind a sense of awe, as if here the broad, obscure page of history suddenly became luminous with divine meaning."[1]

It is easier to believe that God was in the ancient world directing its course of events than to recognize his hand in contemporaneous history. Perhaps it is because the design is so vast in time and space that we cannot see it except in a long perspective. We recognize no pattern or purpose in the happenings round about us, and, therefore, do not see God in them. But if he inhabits any age, he inhabits all ages. If he has any purpose for the world, he has for it an all-comprehending purpose. If no sparrow falls to the ground without our Father, we cannot suppose that industry is revolutionized, and new sciences arise, and profound religious changes take place without his knowledge and concern. If he has any design for the world, such transformations cannot possibly be outside of his plan.

If we were living in the thirtieth century instead of the twentieth, doubtless we could not fail to trace the three great lines of preparation for a mighty advance in the coming of the kingdom of God, which have been made in recent times and are now in progress. But notwithstanding we are in the midst of these changes, let us try to get some idea of their relation to the subject before us.

(a) Preparation in the physical world.

[1] Prof. D. S. Cairns's "Christianity in the Modern World," p. 312.

Important as was the work done by the Roman in unifying the world under one government, and in projecting the great roads which afforded a highway for the spread of the gospel and long outlasted the empire, the Roman world was insignificant, and communication was meagre compared with the modern world and its facilities for transportation and intercourse. These have been carried to such a stage of efficiency that they are daily increasing the oneness of the world's life. The unity of the Roman world was that of compulsion; the unity of the modern world is vital, and grows out of the actual and increasing interdependence of the nations. We have seen that there is a physical basis for the economic unity of the world, and that there is good reason for believing that a coördination and integration of the world's industries must take place.[1]

Let me ask the reader to recall what was said in Vol. I on *a new world-tendency.*[2] He was there reminded that from the remote beginning of life on this planet down to the nineteenth century there had been a tendency toward diversity in all forms of life, vegetable and animal, and in civilization. It was shown that with the coming of steam power and modern, world-wide commerce this tendency of the ages had been reversed, and that now there is taking place a comprehensive world movement toward unity. The differentiation of races and civilizations made possible a higher world-organism, and this new tendency which is manifesting itself not only in industry but also in politics and religion is the work of coördination and integration which is creating a nobler world-life.

[1]See the writer's "Our World," Vol. I., in which five chapters are given to "The New World-Life."

[2]Pp. 8-17

The rapidly increasing oneness of the material world constitutes at the same time a wonderful preparation for the coming of the kingdom and an imperative demand for it, because individuals, classes, and nations cannot come into such close relations of interdependence without developing friction and soreness unless those relations are right relations.

Furthermore, the enormous increase of wealth and our command of the means for its indefinite production make such provision for the possible well-being of mankind as was never dreamed of in any earlier generation.[1]

(b) Preparation in the intellectual world.

The changes which have taken place in the material world during the past century are no more radical than those which have occurred in the world of mind; and the latter constitute a preparation for the coming of the kingdom which is no less necessary and significant than the former.

We are familiar with the fact that, aside from spiritual truth, the greater part of the world's knowledge has been gained since the beginning of the nineteenth century. Nearly all of the vast structure of modern science has been reared since then. We saw in Vol. I[2] that science has worked changes in our mental world no less revolutionary than those in material civilization; that it is emancipating us from the tyranny of the past; that it is giving to the world a new outlook, and to the future new significance; that it is acquainting us with the laws of eugenics, and the influence of environment, both of which promise much for the improvement of the race,

[1] See "Our World," Vol. I, pp. 126-135, on the increase and accumulation of wealth.

[2] Chap. IV.

and that the revolution in medicine and surgery is rapidly giving us the control of many of the most terrible diseases which afflict mankind.

Science makes it possible to utilize the world's accumulating wealth to improve life by improving the conditions of life. That is, man by changing his environment can change himself. We now have both the knowledge and the means for the upbuilding of the race which a few generations ago did not exist. And as in the material world we have gained not only an astonishing increase of wealth but also the control of forces and methods by which that wealth can be indefinitely enlarged, so in the world of thought there has been not only an almost incredible growth of knowledge, but also the discovery of the scientific method which is the promise of limitless additions to our present knowledge. Thus we are now in possession of the means of realizing in time, not too remote, practically perfect physical conditions of life, together with universal education and the enlightenment of mankind. The great highway of progress has been cast up, and science is turning powerful searchlights on the upward road of the race.

It was much, in preparation for the coming of the Christ, to develop a language in which the gospel of God could be adequately expressed and published abroad. Surely it is no less that in preparation for the great advance of the kingdom the nations are coming to look upon education not as the peculiar prerogative of a class, but as desirable for the peasant and the labourer, while the expanding spirit of democracy throughout the world is rapidly making education not simply a general desideratum, but a universal necessity.

It required many thousands of years for man to grasp the oneness of physical creation; and within the memory

of living men was revealed the oneness of all truth — the fact that there is a universe of laws as well as of worlds. And it is now only beginning to dawn on us that there is a moral, as well as an intellectual and physical universe, and that there are not three *universes* (!) but one. Moreover, we are beginning to discover that this is *God's* universe; that it is not God *or* nature, nor is it God *or* law, but God *in* nature, and God *through* law. Science has not only established the oneness of the universe but has shown us that evolution unifies the most distant ages as gravitation unites the most remote worlds. To what do such facts point?

The two great revolutions which have taken place during the past century — the one in the world of thought, the other in the physical world — are compelling reconstruction, not only in religion, ethics, and philosophy, but also in industry, politics, and society. In each of these great spheres of thought and life more or less reconstruction has already taken place, and enough progress has been made to reveal a tendency toward larger generalization — a feeling after some synthesis vast enough to coördinate all into one comprehending whole. The oneness of all material existence, of all law, and of all spiritual life, together with the fact of orderly organic development which science also reveals, forces on us the conviction that the creation of an infinitely good and wise God must have a consummation worthy of his goodness and his wisdom — some

> ". . . one far-off, divine event
> To which the whole creation moves."

What can that consummation be other than the full coming of his kingdom and the perfect doing of his will in all places of his dominion?

At the beginning of this book attention was called to the fact that in modern times there have been two profoundly important revelations of God — one of his aim, and the other of his method. The latter is the revelation through science, making known to us in ever-increasing measure the laws by which God works his will in the material world, thus enabling us to become intelligent co-labourers with him in preparing the physical and intellectual conditions for the fuller coming of the kingdom. The other revelation relates to

(c) Preparation in the spiritual world; and consists in the rediscovery of the kingdom of God, which makes known his aim in this earthly economy, and which had been lost to the church for many centuries.

The question at once arises, How was it possible for so vital a revelation to be lost to the comprehension of the church?

The Hebrews were strongly social, the Greeks as strongly individualistic; the passing of Christianity from the keeping of the former to that of the latter naturally modified the conception of salvation. A Jewish inheritance of apocalyptic ideas, which will be referred to a few pages further on, conditions in the Roman Empire, and certain historical developments in the church, all served to obscure the social teachings of Jesus, and to lay an emphasis on the individual and the future life which seriously misrepresented the Christianity of Christ. This whole subject is adequately and most admirably dealt with by Professor Rauschenbusch in answer to the question, "Why has Christianity never undertaken the work of social reconstruction?" to whose discussion the reader is referred.[1] I cannot do better in this connection than to quote in brief outline

[1] "Christianity and the Social Crisis," Chapter IV.

Dr. Rauschenbusch's discussion of this subject.[1] "Christianity was launched with all the purpose and power of a great revolutionary movement to change the world as it is into the world as it ought to be. The Christian church came to be the dominant power in the Western world. It has had time and opportunity to reconstruct the social life of humanity in accordance with the principles of Jesus. Why has it not done so?

"It has suppressed some glaring social evils with conscious intention. It has been the source of unconscious influences going out into society and leavening it. But it has never as a whole set itself consciously to the task of social reconstruction. This was not due to wise self-limitation, but to a series of historical causes.

"While the Empire was hostile to Christianity, any social propaganda was physically impossible. The primitive church believed intensely in the speedy coming of Christ, which involved either the total cessation of the material world or millennial happiness. Any piecemeal reform was needless in the short interval. The heathen civilization of the Empire was viewed as so evil that it was given up as hopeless. In the Greek world Christianity became other-worldly and individualistic, and thereby lost its interest in social salvation and the present life. The ascetic tendency drew men out of the world instead of Christianizing the world. Monasticism sought to build up ideal Christian communities outside of the mass of life and drew the idealists into them. Sacramentalism turned the religious instinct away from ethics toward ritual. Dogmatism absorbed the intellectual forces of the thoughtful. The church monopolized the religious life and put itself in place of the kingdom of God as the supreme object of

[1]Presented at a meeting of The Brotherhood of the Kingdom.

service. The church was made subservient to the state, and thereby its revolutionary impetus was fettered. The church lost its primitive democracy of organization and thus crippled its social efficiency. Up to the present there was no scientific comprehension of social development to give rational direction to the constructive social force in religion.

"Thus the failure of the church to accomplish its essential social mission was due to the oppressive circumstances of its early years, the lingering of Jewish influences and the inflow of pagan drifts of thought, and the loss of democracy and the lack of insight.

"In modern life all these deterrent causes have either disappeared entirely or lost very much of their force, so that Christianity is now in a position, as never before in its history, to undertake the work of social reconstruction with conscious determination."

We have been told by Mazzini that "Every great revolution demands a great idea to be its centre of action; to furnish it with both lever and fulcrum for the work it has to do." Institutional Christianity stands in crying need of a new impulse and inspiration to meet successfully the present world crisis. Such impulse and such inspiration are afforded by the social interpretation of Christianity which recovers Jesus' conception of the kingdom of God. The individualistic conception of religion is that it is something to get to heaven with; the social conception of religion is that it is something to *make* a heaven with. This is the great idea which, when it has gripped the church, will work a mighty revolution, first, in the church itself, and then in society.

The wondrous preparation which has been wrought in the physical and intellectual worlds can no more work the needed transformation than Rome or Greece could

give birth to the Messiah and his message. The Holy City is to come down from *God* out of *heaven;* the kingdom, fully come, will be the law of heaven become the accepted law of earth.

It is now recognized that religion has been an essential element in the development of every civilization. It has furnished the superhuman and the supernatural sanctions of law and custom necessary to restrain human selfishness, and to hold society together. Thus, however individualistic its character and aim, every religion has served a social purpose.

But science is showing that the superhuman and supernatural sanctions of ethnic religions are for the most part superstitious, and that the fear of spirits of the earth and air, of hobgoblins and demons, which has served to restrain the lawlessness of hundreds of millions, is unfounded. Thus the extension of education is undermining the ethnic faiths of the world, and it is becoming evident that with the stress of the new civilization, these religions will prove to be "untempered mortar" which is powerless to solidify and sustain the wall of the social structure. Not only must Asia have a new religion to save her many millions from the horrors of anarchy, but that religion must have the greatest possible unifying and cohesive power, the utmost social efficiency, which of course means Christianity socially interpreted — the teaching of the kingdom.

It is not necessary to give more space in this connection to showing the significance of the rediscovery of the kingdom of God in recent years, as a following chapter is devoted to exhibiting the fitness of the kingdom teaching to the needs of the times. Moreover, the relations of the new interpretation of Christianity to the requirements of the new civilization, which is extending

throughout the world, will be treated at length in Volume IV.

Consider now very briefly

2. The negative preparation for the new coming of the kingdom.

While Rome, Greece, and Israel were making ready the physical, intellectual, and spiritual conditions for the coming of Him who was to inaugurate the kingdom of God among men, they were at the same time proving the world's need of a saviour by their own decisive failures. These three peoples made respectively three historic demonstrations, which ought to suffice for all time, that authority or law, culture, and ritualism have no saving power.

In like manner the positive preparation for the greater extension of the kingdom has been supplemented in modern times by three great failures.

(a) No one who has any appreciation of the influence of environment can doubt the importance of physical conditions which are favourable to the progress of the race. Wealth is, of course, the great representative of material civilization, and is capable of producing every form of it, good and bad. The increase of wealth under the industrial revolution has been one of the most marvelous phenomena of all history. Its story belittles the "Arabian Nights." But there has been no corresponding advance in human happiness and social well-being. Indeed, wherever the industrial revolution goes it awakens popular discontent. In itself wealth is neither good nor evil; it is rather the possibility of both; it has as great power to curse as to bless. With selfishness in control of industry, wealth is increased far more rapidly than it is distributed, hence it is an increasing cause of strife and of social discontent. A small

fraction of the wealth produced is applied to alleviating only a few of the evils which its production created. Hence it is that swelling wealth has become a grave and growing social peril; and I have shown elsewhere that it cannot continue to increase under existing conditions without precipitating the gravest crisis.[1]

There has certainly been in the course of three generations a progress in material civilization which is revolutionary; but instead of relieving social evils it has widened the gulf between social extremes, complicated existing social problems, and created new ones. Thus, power to bless has been used by selfishness as power to curse; hence the failure of the world's physical progress to solve the world's great problem.

(b) We have seen that the amazing discoveries of science and the extension of popular education have constituted a progress in the intellectual world no less revolutionary than that in the material world; but so far as establishing good-will and popular content is concerned, its failure has been no less notable. Science has increased many fold the cost of national armament and the consequent burden of taxation. It has, moreover, placed within reach of every half-crazed anarchist, and of every other man who is suffering a real or fancied injustice, a power to destroy life and property which is appalling. Thanks to science, the enemy of society to-day stands with a bomb in his hand. He is sheriff, judge, jury, and executioner, all in one; and mayor or governor, czar or president, may be his next victim.

Moreover, under existing social conditions, education is multiplying the enemies of society, because it is multiplying wants and cultivating tastes which only a measure of wealth, unattainable by the many, can

[1] "Our World," Vol. I, Chap. VI, especially pp. 137-158.

gratify. Among oppressed peoples and subject races education is breeding the spirit of rebellion. In Russia, for instance, the universities are hot-beds of revolution, while in India education has created a class of discontented men who are fomenting the spirit of anarchy, while terrorism increases and the list of British-Indian officials murdered by Hindu anarchists is lengthened month by month. We are told that the Police Department in the Bengals has about 800 places vacant, and that many of the men have resigned and new men are afraid to enter that service, heretofore very remunerative and now grown all too risky.

Education like wealth is power, but it does not transform selfishness into good-will. It lengthens the lever but does not change the direction of its action.

(c) Again, there has been a failure in the spiritual sphere no less pronounced than those in the intellectual and physical. Individualistic religion has failed as completely to solve the social problem as have individualistic education and individualistic wealth.

The social interpretation of Christianity is gaining ground rapidly, and is being increasingly accepted by the leaders of all the influential denominations, but organized industry is not yet appreciably affected by the change. Both in theory and practice it is the result of the individualistic type of religion which has prevailed for many centuries.

It is still true that workingmen as a class are conspicuously absent from the churches, and still look upon them as "owned" by the capitalist. Their views of the churches are often mistaken and prejudiced, but conviction which springs from prejudice is no less influential in shaping conduct than is conviction which grows out of sober judgment.

And the policy of the capitalistic class is no more influenced by social Christianity than is that of the labouring class. If one should study the treatment of employees by their employers with a view to determining who among the latter are Christians and who are not, no one imagines that the results would be confirmed by the church roll.

It is impossible to suppose that in the great industrial struggle now in progress either class is unselfish. Industry is still conducted on the principle of self-interest, not with a view to serving the general good. It is not yet Christianized, and will not be so long as it remains selfish.

As capital and labour become more and more organized, the struggle between them becomes increasingly bitter; and popular discontent, as measured by strikes, riots, and the socialist vote, becomes more extended. In addition to comparatively peaceful strikes which have been long and costly, those of the miners in West Virginia, Michigan, and Colorado have developed into civil war and anarchy, with a lamentable loss of life, and a frightful growth of class hatred, while increasing numbers of agitators are openly advocating violence — and all this in recent years.

Side by side with the growing complications of the social problem have been the growing individualistic churches; but their increasing strength does not appear to have contributed anything to the establishment of industrial peace, or to the abatement of popular discontent. While the population of the United States increased from 1900 to 1912 about 25 per cent., and the membership of the Protestant churches increased 23 per cent., the Socialist vote, which registers the growing protest against existing conditions, increased 629 per cent.

The membership of the evangelical churches is now twice as large as it was a generation ago; and it is probably safe to say that the social situation is three times as threatening now as it was then. It is quite conceivable, therefore, that during the next generation powerful religious revivals of the old individualistic type might add many millions to our present church membership, while at the same time social discontent might grow all the while more portentous, if indeed it is possible for the situation to grow worse for that length of time without precipitating a tremendous crisis.[1]

An individualistic type of religion was favourable to the development of an individualistic type of civilization and an organization of industry based on an individualistic conception of life. Such a religion must needs fail to afford a solution of the problems which it had helped to create; and its failure constitutes a significant preparation for the social interpretation of Christianity, which will give unity and definiteness to the aim of the church, make her choice of methods intelligent, and her expenditure of time, money, and effort effective; in short, make her an efficient co-labourer with God unto the kingdom.

Let us now consider very briefly

II. THE METHOD OF THE KINGDOM'S COMING

On the slope of the Lebanon Mountains stands the castle of Banias, which was built by the crusaders. The stones of which it is constructed are so hard that they ring to the stroke of the horse's hoof almost like metal. The ancient walls had resisted the storms of centuries, but are now in ruins, not by the bolts of

[1]For an expansion of this line of thought see my "Next Great Awakening," the Introduction to the Tenth Edition.

heaven nor by the shocks of battle, but by the silent power of life. How insignificant this tiny seed as compared with those massive stones; but it is wafted into a crevice; the winds bring it food; the rains give it drink; the seed grows secretly, and the mighty stones are thrust into confusion by the mightier dynamic of life. "The kingdom of God cometh not with observation."[1] Its coming is gradual, and the law of its coming is that of growth. This is repeatedly affirmed in the teaching of Jesus. He likened the kingdom to the mustard seed and to leaven; the former, as Prof. George B. Stevens observes, illustrating the *extensive*, and the latter the *intensive* aspect of the kingdom's growth. He said: "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear."[2] Here is a distinct recognition of the law of historic evolution as the law of the kingdom. Says Dr. James M. Whiton: "The conception of the kingdom of heaven, the sovereignty of truth and right, as coming by an evolutionary process, was as foreign to that age as it is familiar to this, and it is unmistakably Jesus' own. Says Dr. E. Caird of this: 'It is not too much to say that in some of his (Jesus') words the idea that true progress is possible only by development, is more clearly expressed than it ever was by any one down to the present century.'"[3]

It was the common expectation of the Jews, at the time Jesus lived, that the kingdom of God would be set

[1]Luke 17:20.

[2]Mark 4:26-28.

[3]"Interludes, Ethical, Social, Theological," p. 144.

up with a mighty manifestation of divine power, attended by marvels and miraculous transformations. But such expectations were not realized. As Dr. William Newton Clarke says: "We know what manner of kingdom of God came forth. The miraculous transformation did not occur, and no kingdom of radically new and unearthly type was initiated. The world went on. The kingdom of God that was really at hand when Jesus appeared has been developed in the existing order of this world's life. At present we can read the past plainly enough to see that this was the only right and possible method. There was nothing in the work of Jesus that tended to bring upon the world a miraculous catastrophe, and nothing in his influence for good that would have had its characteristic promotion in such an event. From the result it does not appear that he came to produce new heavens and a new earth, except as any place is new wherein dwells righteousness. In the normal successions of human history his work was wrought out in accordance with its nature. The appropriate result of a work like his was the long unfolding of the grace of God in the world. The kingdom of God that came in with Jesus was the practical dominion of God in the life that men live together — a kingdom that came, and is still coming, and has yet to come."[1]

It certainly cannot be denied that the law of the kingdom has been that of gradual growth for nearly 2,000 years. We must, therefore, infer that God so intended, notwithstanding the expectations of the disciples and of the early church to the contrary. And it is altogether reasonable to infer that the law of the kingdom in the past will continue to be the law of the kingdom in the future notwithstanding the expectations

[1] "The Christian Doctrine of God," pp. 262, 263.

of some very good people to the contrary, at the present time. The action of chemical force is liable to be sudden and explosive, but the operation of vital force is gradual and silent; and as long as the kingdom of God is a vital, spiritual power in the world it will operate in accordance with the laws of growth, and not await a personal reign of Christ in the earth, to be inaugurated in its completeness on his visible and triumphant return. This brings us to the Second Advent which is closely connected with the subject of the kingdom.

III. THE COMING OF THE KINGDOM AND THE COMING OF CHRIST

This subject is one of the most difficult in the New Testament; and the narrow limits of the present work forbid the discussion of it at any length, even if the writer's acquaintance with its extended literature qualified him for such a task. It is touched upon only because the views of Millenarians are diametrically and irreconcilably opposed to the social interpretation of Christianity; and certain misunderstandings of the eschatological teachings of Christ might lead many open-minded readers to reject this interpretation.

The Millenarian teaching necessitates a very different conception of the character of God from that required by the social interpretation of Christianity. It involves a different idea of the universe and of God's relations to it, a radically different idea of Christianity, of the kingdom of God, of the church, of missions and of missionary methods, of the world and its destiny, of life and its meaning. This Millenarian interpretation of Scripture requires a theology and a philosophy of life which are all its own, and which are in conflict with the established verities of science and with the con-

clusions of the world's ripest thought. It is hostile to the scientific spirit, which is loyalty to truth regardless of consequences; it is antagonistic to scientific Biblical criticism, and to the results of modern scholarship; it is out of sympathy with modern culture and the new civilization; it is skeptical of all progress, moral as well as material; it is hopeless as to the success of God's moral government of the world; and it despairs of all mankind save only a handful.

Those who hold these views are generally of a special type of mind and of a fervent temperament. They are devout in spirit and earnest in life. They are often found on missionary ground, partly because their devotion finds natural expression in the sacrifices incident to the missionary life, and partly because the solitary missionary in the midst of millions of pagans is profoundly impressed with his own insufficiency, and learns to long for an overwhelming manifestation of Omnipotence which alone seems equal to the situation.

If institutional Christianity were in the keeping of these brethren, it would be utterly impossible for it to readjust itself to modern conditions and to meet the needs of the times, because, failing to take into account the peculiar conditions out of which apocalyptic literature grew, they misunderstand its meaning. Again, failing to take into consideration the mistaken conceptions of nature and of the universe which prevailed when that literature originated, Millenarians resort to a literalism which vitiates all interpretation.

If we look briefly at these two points, it will hardly be necessary to undertake the exegisis of Jesus' eschatological teachings.

1. Glance at the conditions which produced the apocalyptical literature.

The Kingdom of God, which had become the great national hope of Israel, was a philosophy of history and of life, which to the Hebrew mind explained the relations of Jehovah to the nation and to the world, and made clear his purpose in the creation and government of mankind. Israel was central in the divine plan. The chosen people, because of their disloyalty to God, were delivered into the hands of their enemies, the Assyrian, the Babylonian, the Persian, the Macedonian, and finally the Roman.

The earlier prophets looked for a king of David's line great enough to deliver the nation from the foreign yoke and to establish it in righteousness. But centuries passed and this Messianic hope remained unfulfilled. At length Antiochus Epiphanes (175–164 B. C.) undertook, what had never before been attempted, to stamp out the national religion. This was a direct challenge to Jehovah to be met by immediate divine intervention. God himself must come down, and, for his own vindication and for the rescue of his chosen people, must make overwhelming demonstration of his power and glory which would exalt the nation and destroy their enemies and his.

Principal Archibald Robertson says: "Apocalypse is a type of literature as distinctive of Judaism as the drama is distinctive of the Greeks."[1] And furthermore it should be particularly noted that it characterizes times of persecution. While there are apocalyptic passages in several earlier prophets, in Daniel it controls the entire book and attains its characteristic form dating from the persecution of Antiochus; and again it attains its highest perfection in the Revelation of St. John while the Christian church was suffering the

[1] "Regnum Dei," p. 28.

persecution of the Roman emperors. Between these two great books there appeared a long series of similar works, "the recovery and historical interpretation of which," says Dean Streeter of Queen's College, "has been one of the greatest achievements of modern Biblical scholarship."[1] The apocalyptic form of expression was peculiarly adapted to an age of persecution because, dealing with *contemporary* events, it was capable of being understood by those for whose encouragement it was intended, while to their oppressors it was utterly unintelligible because of its symbolism. It was, so to speak, a message in cipher.

Referring to the book of Revelation, Professor Zenos says: "The researches of the last generation have established some things about the Apocalypse which ought to make it impossible to use it as it has been used. . . . The discovery of a number of books of the same general style and class, written before and after the Revelation of John, forces the interpreter to regard it in the light of the kind of literature of which it is a specimen. It appears that one of the characteristics of this type of writing was the lavish use of symbolism; another was the veiled attack upon contemporary forms of evil with the intention of helping and encouraging those who stood for righteousness and the fear of God. A part of the veiling of this attack, necessary if the attack was to hope for success, consisted in projecting the present into the future and speaking of forces and movements before the eye of the writer in the terms of prediction. To those who were witnessing the conflict out of which these Apocalypses issued it was not a difficult matter to trace out the real intention of

[1] "Foundations, a Statement of Christian Belief in Terms of Modern Thought," p. 89.

the writer. To the outsider the whole affair was meaningless and ridiculous. Moreover, those for whom the books were written did not fail to get from them the stimulus, the inspiration, and the encouragement which the author designed to convey. . . . For their own age the meaning of these symbols was associated with institutions and persons then on the horizon. . . . To assume, therefore, that the seer of the Apocalypse was peering into the future through some magic telescope and seeing in it concrete persons and institutions, and depicting them in terms which should baffle all but a select and privileged few, is grievously to misunderstand and misuse this wonderful book."[1]

When we remember that the writer of the Revelation was dealing with contemporaneous events, it explains the frequent allusions to the imminence of the Lord's coming. At the opening of the book John says he was commissioned to show "things which must *shortly come to pass.*" The seer is commanded, "Seal not the saying of the prophecy of this book; *for the time is at hand*" (22:10); and at its close we read: "He that testifieth these things saith, *Surely I come quickly;* Amen. Even so, come, Lord Jesus." Again and again this idea of imminence is reiterated. Surely those who think that John was referring to events which became history hundreds of years later, or are yet in the future, must acknowledge that he was strangely mistaken as to their date.

2. Turn now, for a moment, to the Hebrew conception of the structure of the universe and its bearing on some of our ideas and expressions. They thought of hell, earth, and heaven, as ranged tier above tier. The earth was flat and the centre of the solar system, while

[1] *The Homiletic Review*, March, 1913, pp. 199, 200.

heaven was fixed above the "solid bowl of the skies," and the throne of Jehovah was over all. A providential judgment, therefore, or any special manifestation of the divine presence or power was spoken of as a "*coming*." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."[1] "The Lord came down to see the city."[2] "The Lord came down in a cloud."[3] A prayer, therefore, for divine intervention naturally took the familiar form, "Bow thy heavens, O Lord, and come down; touch the mountains and they shall smoke";[4] and again, "Oh, that thou wouldst rend the heavens, that thou wouldst come down that the mountains might flow down at thy presence."[5] The time of judgment is spoken of as a "*visitation*," and is constantly referred to as "the day of the Lord." Ezekiel, speaking of the sword's coming upon Egypt, said, "For the day is near, even the day of the Lord is near."[6] In a time of great drouth Joel called on the nation to sanctify a fast, to gather the elders and people into the house of the Lord, "for the day of the Lord is at hand."[7] Israel and the surrounding peoples had as many judgment days as they had days of reckoning; and they were all "days of the Lord," repeatedly referred to as "great," or "great and terrible." Jehovah is spoken of as riding on a cloud or on a cherub. Isaiah says: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt,"[8] and in II Samuel we read: "He bowed the heavens also and came down, and darkness was under his feet. He rode upon a cherub and did fly; and he

[1] Isaiah 26:21.
[2] Gen. 11:5.
[3] Num. 11:25.
[4] Ps. 144:5.
[5] Isaiah 64:1.
[6] 30:3.
[7] Joel 1:15.
[8] 19:1.

was seen upon the wings of the wind."[1] The greatness and terror of the day of the Lord were heightened by picturing great disturbances in nature. Isaiah, referring to the destruction of Babylon, says: "Howl ye; for the day of the Lord is at hand; it shall come as destruction from the Almighty . . . For the stars of heaven, and the constellations thereof shall not give their light; and the sun shall be darkened in his going forth, and the moon shall not cause her light to shine . . . Therefore, I will shake the heavens and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."[2] Again, speaking of the threatened judgments against Edom, Isaiah says: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."[3]

We see here the source of some of John's imagery in the Revelation, when he writes: "And the stars of heaven fell unto the earth, even as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places."[4]

These Hebrew conceptions have had and still have a marked influence on Christian thought and expression. While we have been taught that God is omnipresent, it is much easier for the popular mind to conceive of him as apart, above, and seated on a more or less remote

[1] II Samuel 22:10, 11.
[2] 13:6, 10, 13.
[3] 34:4.
[4] Rev. 6:13, 14.

throne of the universe. Our habitual attitude of mind is revealed by our habitual language both in prayer and hymn—"*Come*, thou Almighty King." We invoke the divine presence; we pray for a visitation; we speak of God's nearness to us, or of our nearness to him; all of which is inconsistent with the fact of the divine immanence.

This unconscious localization, and therefore limitation, of God has prepared many minds for Millenarian doctrine which depends for its very existence on a grossly literal and materialistic interpretation of Biblical phraseology. What is habitually spoken of in the Old Testament as a divine "visitation," "the coming of the Lord," or "the day of the Lord" proves to have been a providential event wrought by natural means or human agency like a drouth, or a scourge of locusts, or an invading army.

As we saw above, Isaiah pictured the fall of the heavenly bodies and the derangement of sun and moon in order to emphasize the greatness of the day of the Lord and of his coming in fierce anger. These descriptions are altogether explicit, but no one imagines that any such disturbances of nature took place at the destruction of Babylon, and of Bozrah, the capital city of Edom. Can any one tell us why certain expressions which are recognized as figurative in the Old Testament should be regarded as literal in the New? The frequent "coming of the Lord" in judgment in the Old Testament, even when he "rode on a cloud" and "was seen" flying on the wings of the wind, is not considered a bodily and visible coming of Jehovah. Why should the "coming of the Lord" in judgment in the New Testament, even though "he cometh with clouds and every eye shall see him," be something wholly different

from the "coming of the Lord" in judgment in the Old Testament? Why should the one be personal and miraculous while the other is not? Why should the same expressions be figurative in the earlier usage and literal in the later?

Some people are under the impression that it is a mark of special piety to understand the Scriptures literally, and that to explain an expression as figurative is to explain it away. But the Master, on occasion, reproved his disciples for understanding him literally (Mat. 16: 5-12). At the trial of Jesus there were two "false witnesses," who testified, "This man said, I am able to destroy the temple of God, and to build it in three days."[1] These witnesses were veracious, but "false" because they understood Jesus literally.

Those who interpret the apocalyptic sayings of Jesus literally do violence to the principles of rational exegesis, utterly misunderstand the Christianity of Christ, and are forced to adopt a false philosophy of life.[2] Oriental language is rich in imagery. Figures of speech and hyperbole are common in ordinary intercourse and in the records of matter of fact history. What then is to be expected in apocalyptic writing and discourse, in which the meaning was always veiled in symbols? The clothing of the seer's vision in a complicated symbolism was the very genius of apocalyptic literature or discourse as a prophetic vehicle; and to accept it as a literal statement of fact is as absurd a perversion as it would be to take literally

[1] See Mat. 26:60, 61, cf. John 2:19-21.

[2] A Millenarian in a criticism of Professor Rauschenbusch's "Christianity and the Social Crisis," says: "Church history is, and always must be, a peril to the student for the ministry"—a naïve confession that facts are perilous to his kind of faith, or theory. Any one who regards figures of speech as literal facts might easily disregard historic facts as if they were mere figures of speech.

Jotham's parable, or rather fable, of the trees and the bramble.

The apocalyptic was a philosophy of life, a conception of God's relations to his kingdom, which sprang from temporary and local conditions, and from the limitations of human knowledge inevitable in that age. This theory of national deliverance was as grateful to intense national pride and patriotism as to the religious spirit of the nation; it was perfectly harmonious with their interpretation of historical events, and of course clashed with no conception of natural law. It, therefore, gained almost universal acceptance among the fellow countrymen of Jesus; it deeply impressed the early Christians and evidently influenced the writers of the New Testament epistles; but it is as much of an anachronism to-day as would be a philosophy based on the belief that the earth is the centre around which the universe revolves.

With no conception of natural laws, or of evolution as the divine method, devout Israelites, clinging tenaciously to the hope of final deliverance and vindication, saw only two possible means by which it could be wrought, namely, by a warrior Messiah, who "girding his sword upon his thigh should ride prosperously," "breaking the nations with a rod of iron and dashing them in pieces like a potter's vessel," or by a direct act of God — such a manifestation of divine power and glory as would utterly overwhelm their enemies with destruction.

In triumphing over the third temptation, Jesus utterly rejected the idea of a warrior Messiah; and the only alternative left to the mind of that day was the establishment of the kingdom of God by apocalyptic manifestations. Christ's rejection of force necessitated his use of the contemporary apocalyptic symbolism as

apparently the only vehicle by which he could reach the mind of his hearers.

There are able Biblical scholars who think that Jesus shared more or less the apocalyptic conception of his time; and this might very well be the case, for theologians are, I think, generally agreed that "the human knowledge of our Lord was limited within the scientific and historical horizon of the mind of his own age"; but granting this, we cannot suppose he was so influenced by the apocalyptic atmosphere in which he lived as to stultify his perfectly clear and repeatedly expressed teachings concerning the laws of the kingdom's growth discussed above; and the Millenarian literalism which places him in conflict with himself must, therefore, be rejected.

It was necessary for Jesus to adapt himself to the age in which he lived; it was for the men of that generation, not this, that he chose his forms of speech, and their habit of thought and their limitations limited him. Dr. E. Caird well says: "The whole teaching of Jesus might be described as one continuous effort to extract the kernel from the husk in which it had to grow; to detach the deeper, spiritual truth which he sought to convey from the form in which he was obliged to convey it to raise the Messianic idea above the accidents of prophetic vesture, and the cruder sensuous interpretation which the popular mind had attached to it."[1]

A study of the subject in its various phases leads me to the conclusion that the coming of Christ is to be understood as the coming of the kingdom in some of its many aspects. Matthew, when he records Jesus' prophecy, "There be some standing here, which shall

[1]Quoted by Doctor Whiton, "Interludes, Ethical, Social, and Theological," p. 154.

not taste death," adds, "till they see the Son of man coming in his kingdom."[1] The corresponding passage in Mark reads, "till they have seen the kingdom of God come with power,"[2] while that in Luke is "till they see the kingdom of God."[3] That is, the coming of the kingdom is used by Mark and Luke as the equivalent of "the coming of the Son of man" as used by Matthew. To regard Christ's coming as personal and visible involves insuperable difficulties. The words just quoted are unequivocal. No ingenuity of exposition can empty them of their obvious meaning. The events referred to cannot possibly be placed hundreds or thousands of years later. There were some then listening to the words of Jesus who should live to see the Son of man coming in his kingdom.

There are three possible conclusions, to one of which we are inevitably driven, namely, either the evangelist misunderstood Jesus and, therefore, misrepresented him, or events which took place during the lifetime of that generation must be regarded as the coming of the Son of man in his kingdom, or the prophecy of Jesus had no fulfilment, and he was mistaken.

Precisely the same alternative is again offered to us by the twenty-fourth chapter of Matthew which records the chief eschatological discourse of Jesus. The disciples had been deeply impressed by the great stones of the temple, and the Master told them that the time would come when every stone should be thrown down. They said: "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?"[4] Apparently to the mind of the disciples

[1] Mat. 16:28.
[2] Mark 9:1.
[3] Luke 9:27.
[4] Mat. 24:3.

the destruction of the temple must mean the destruction of the world itself, or the end of the age. In reply Jesus describes the calamities which should come upon the earth—wars, famines, pestilences, and earthquakes, which were only "the beginning of sorrows." He says further that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (27). "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (29). After describing all the portents which Millenarians expect in connection with Christ's "second" coming, he added, "Verily I say unto you, *this generation shall not pass* till *all* these things be fulfilled" (34).

Either Matthew did not report Jesus correctly, or this prophecy had its fulfilment before that generation passed away, or Jesus was mistaken.

If Matthew was in error, so were Mark and Luke, for they both report the same discourse, and both add the same words, "Verily I say unto you, *this generation shall not pass* till *all* these things be fulfilled."[1]

Evidently we must discredit the evangelists as reliable reporters, or we must discredit Jesus as a prophet, or we must discredit the literalism of the Millenarians. Which shall it be? If we discredit either the evangelists or Jesus, what then becomes of the Millenarians and their literalism?

Our Lord evidently predicted the destruction of Jerusalem, and describes the attendant sufferings, which occurred A. D. 70, when Titus captured the city; and many who heard the prophecy undoubtedly lived

[1] Mark 13:30, Luke 21:32.

to see its fulfilment. This event was much more than the fall of the national metropolis. With the destruction of the temple and the sacred city the national worship came to an end, and Israel ceased to be a nation. Its peculiar mission to prepare for the coming of the king and the kingdom had been accomplished; and the overthrow of Jerusalem which terminated the national life might be considered the outward and visible sign that the kingdom was now no longer national but universal. To the Roman, the fall of Jerusalem was only one more triumph; to the Jew, it was the overwhelming day of judgment; to the Christian, whose anointed eyes could see its spiritual meaning, it was the coming of the Son of man in power and great glory.

To every Jew the destruction of the sacred city and of the more sacred temple was a calamity so overwhelming that its magnitude could scarcely be exaggerated. What was the overthrow of Bozrah or of Babylon compared with that of Jerusalem? If in picturing the fall of Edom's capital city Isaiah could say that "the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth from the vine, and a falling fig from the fig tree" (34:4), what language would be equal to expressing the oriental imagination of the Jew in contemplating the fall of Jerusalem? With both Edom and Babylon in mind, the Psalmist exclaimed:

> "If I forget thee, O Jerusalem,
> Let my right hand forget her cunning,
> Let my tongue cleave to the roof of my mouth,
> If I remember not thee;
> If I prefer not Jerusalem
> Above my chief joy."[1]

[1] Ps. 137:5, 6.

With vivid oriental imagery and apocalyptic symbolism Jesus depicted the appalling catastrophe which awaited the nation. But some scholars believe that this event, great as it was, did not exhaust the full import of his prophecy, and see in the day of Pentecost a coming of the kingdom with power.

Retribution must not be regarded as the only manifestation of the Son of man. Jesus said: "When two or three are gathered together in my name there am I in the midst of them";[1] and again, "Lo, I am with you alway, even unto the end of the age."[2] Again he said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."[3] And one of the disciples, who evidently supposed that a manifestation must needs be to the eye, asked, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" And Jesus answered, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him."[4] Here *coming* is identified with *manifestation*, and is evidently spiritual. He also said for the consolation of his disciples: "I will not leave you comfortless. I will come unto you." Again he said: "And if I go and prepare a place for you, I will come again and receive you unto myself."[5] This is understood to refer to death, which is always a personal experience. That is, Jesus' coming may be a crisis in the life of the individual, or of the community, or of the nation. And there is no reason for supposing that one of these comings is invisible and

[1] Mat. 18:20.
[2] 28:20.
[3] John 14:21.
[4] 14:22.
[5] 14:3.

another visible; nor is there any propriety in calling any one of them a "second" coming. Every manifestation of the Christ, whether in judgment, or in deliverance, or in consolation, or in the furtherance of truth and justice, or in the triumph of reform, is a "coming of the Son of man."

Thus Jesus is coming silently and invisibly to occupy human hearts and to abide in them; and he will continue thus to come with quickening and transforming power until institutions as well as individuals have been filled with his life and his glory. In a word, the coming of the Son of man is the coming of his kingdom.

The coming of Christ is progressive, and is hastened by all true progress in the world, by all that answers the prayer, "Thy will be done in earth as it is in heaven." Sir Oliver Lodge writes: "The kingdom of heaven is the perfect condition of life upon the earth and of existence everywhere and always. It is sometimes called the second coming of Christ," and adds, "We can help to hasten it a little. It is the only thing worthy of eager and passionate desire."

The divine method often differs from man's understanding and expectation of it. This is true of God's coming in judgment; it was true of the coming of the Messiah; it is equally true of the "second coming" of Christ. The Messiah did not come in the expected way, and many rejected him for that reason. We know now that the way in which he came was an infinitely deeper revelation of God than coming as a king to set up a throne could have been. In like manner, his "second coming" will disappoint the expectations of many. The old and crude conception of the visible throne still persists, but the real coming of Christ in the extension of his kingdom and the filling of human so-

ciety with his spirit is infinitely more Godlike, and therefore infinitely better for the world than the personal coming so eagerly and vainly expected could possibly be. And as many conscientious Jews, to their unspeakable loss, rejected the Messiah because he did not come in the expected way, so many conscientious Christians are rejecting his kingdom to-day, and to their unspeakable loss, because it is not inaugurated by his personal and visible return.

Those who despair of society as it is, and wait for Christ to return in person to set the world right, despair of the moral government of God. There is no moral power which Jesus could exert in the flesh which he cannot now exert in the spirit; and if seated on the throne of the world, set up in Jerusalem, he should by his almightiness destroy every enemy of righteousness, it would be the abandonment of moral government — a confession of its failure.

All power in heaven and earth cannot coerce men into loyalty to God. And if we could conceive of that power as ten thousand times greater than it is, it could come no nearer to compelling *self*-devotion to God and humanity. Because the kingdom of God is not only a new, social order but a new, *moral* order, its coming must necessarily be in harmony with the laws of God's moral government.

CHAPTER X

THE KINGDOM TEACHING AND A RATIONAL PHILOSOPHY OF LIFE

Sir Isaac Newton's great generalization comprehends all the phenomena of gravity, embracing the material universe under a single law.

I believe that love is to the moral universe what gravity is to the physical, that the one is the attraction of spirit to spirit as the other is the attraction of matter to matter, that they are alike universally applicable in their respective spheres, and that they have a like harmonizing and unifying power.

But there is a difference of profound significance. The one is a physical law which matter obeys without choice; the other is a moral law which wills are free to obey or disobey. This difference accounts for the harmonies of the physical universe and the discords of the moral.

The teaching of the kingdom gives us the assurance that love will ultimately compose these discords and bring man into harmony not only with God but also with the universe. We shall, therefore, undertake to show that this teaching affords a philosophy of life which we can accept as true without rejecting scientific truth, a rational theory of existence which we can believe without being belittled, one that enlarges both mind and heart, and which satisfies both.

The world is in urgent need of such a working philosophy. Every religion which is widely accepted af-

fords some sort of explanation of life's mysteries which is accepted by its adherents; otherwise it could not have gained currency. The philosophy of life which is embodied in the commonly accepted individualistic interpretation of Christianity has become impossible to thoughtful minds because it can no longer square itself with the accepted facts of science and the conclusions of the highest scholarship; neither can it, in the smallest measure, satisfy the demands of the new and rapidly growing social spirit.

Brahmanism, Buddhism, Mohammedanism, and the other ethnic religions of Asia struggled with the problem of evil as it appeared to the minds of earlier and simpler ages. Their philosophies of life were not concerned with the complexities of the new civilization nor with the facts of science which were unknown. These religions are being disintegrated by the new knowledge, and, without a substitute, their passing will leave the millions of Asia adrift on a shoreless ocean.

A philosophy of life undertakes to give a rational explanation of its meaning. A true and complete philosophy of life would be consistent with all known facts and phenomena. It would harmonize with all the truths which science has revealed, and make room for all it may yet reveal. It would be sufficiently minute to recognize the ordinary experiences of the individual, and broad enough to comprehend the great world life. It would, moreover, embrace all the ages. It would account for the great historic movements. It would interpret the tendencies of the times; and amid all the world's confusions it would discern the rationale of progress, "the one far off divine event," which is the supreme object of creation, and which is to be the consummation of all things.

This is of course a demand for all knowledge; and the best philosophy of life must fall as far short of completeness as human intelligence falls short of omniscience. Every philosophy of life presents its difficulties — its unexplained remainders; and we accept that which to our minds offers the fewest. The very best we can hope for is to grasp the supreme purpose of creation, if that comes within our comprehension, and to lay hold of the great principles by which it is to be realized. If these could be certainly determined, they would show what constitutes essential evil, and go far to explain its mystery, they would throw a flood of light over the past and future, would endow us with priceless wisdom, and mightily quicken the world's progress toward the great consummation.

I confidently believe that the teaching of the kingdom affords precisely such a philosophy of life; that it makes known to us the highest good, and therefore its opposite — essential evil; that it points out the direction of endeavour both for the individual and for society; that it relieves our most painful perplexities, thus satisfying the reason and the conscience, and confirming our faith in the perfect wisdom and goodness of God; that it strengthens our noblest aspirations, and reveals the laws by which they may be ultimately realized.

Of course mysteries which are beyond the comprehension of finite intelligence must always remain, but they need not oppress us. We may rest in the assurance that there are no absolute mysteries in the universe. The darkest is as the day to God. They are mysteries only in relation to our ignorance. And a part of the joy of the eternal life is found, and always will be, in growing up to the comprehension of mysteries hitherto beyond our intelligence, each of which, when

resolved, will increasingly illuminate the infinite wisdom and goodness of our God and Father.

Any attempt to explain the meaning of life must consider whence we came, whither we go, and the mystery of evil. From these three problems, as old as man, are derived three questions, to which a practical, working philosophy of life must find rational answers.

I. WHAT ARE MAN'S RELATIONS TO THE SUPREME BEING AND TO THE UNIVERSE?

This of course assumes the existence of a Supreme Being, which is sufficiently justified by the wisdom of the wise. Dr. Dennert of Berlin tells us that of the 300 greatest scientists, ancient and modern, only five have been materialists, only fifteen have been agnostics, thirty-eight have expressed no opinion in regard to theism, while 242 have accepted theism as the philosophic basis of science; and states that their greatest discoveries have come through their search for that "rational order which pervades the universe."[1]

The doctrine of the kingdom, which the social interpretation of Christianity shows is the substance of Jesus' teachings, finds its most concise and at the same time its most comprehensive statement in a portion of the Lord's Prayer. "Our Father who art in heaven . . . thy kingdom come; thy will be done in earth as it is in heaven." This makes heaven the social ideal for earth, and teaches that that ideal will be realized — the kingdom fully come — when God's will is done by men as it is by angels.

Calling God "our Father" teaches volumes concerning our relations to him, and justifies the inference

[1] "Contrasts in Social Progress," P. 222, by E. P. Tenney.

that we live in a friendly universe. Creation must be an expression of the will of the Creator. Its essential character must be in harmony with his; and if God is love, the laws of the universe must be an expression of love. The Jewish mind knew nothing of natural law, but it recognized Jehovah in all the processes of nature. Jesus taught that the most inconsequential event — the fall of a sparrow — was not without the Father. The doctrine of the kingdom embodied Jesus' philosophy of life. The kingdom fully come — heaven on earth — was his ideal for the world, and, therefore, God's ideal. But God could never realize this ideal unless he could control natural forces. "A God who is not supreme over nature can have no effective purpose for beings whose bodily constitution and surroundings are at the mercy of nature's forces."[1]

This is in perfect harmony with the latest findings of science, which, as we saw in the first chapter, declare that we must recognize God in everything or nothing, find him everywhere or nowhere.

It is at this point that the philosophy of life which has been commonly held by Christian people breaks down. It set God and nature over against each other. It made nature the rival of God. It left the general workings of the universe to the resident forces of nature, and made nature self-operative. This enabled men to hold to the benevolence of God notwithstanding "nature's heartlessness." That familiar fallacy, "God *or* law," forced God out of his universe as science came in, and made a multitude of skeptics. That it still has a powerful hold is shown by the fact that so many religious men still reject evolution as "atheistic."

[1] "The Bampton Lectures," 1901, p. 33, Principal Robertson.

But this naturalistic conception is rendered untenable by the immanence of God. As soon as we recognize him as "The Infinite and Eternal Energy from which all things proceed," we perceive that "The facts of nature are the incarnation of his thought." We thus gain a new conception of the laws of the universe — that they are neither hostile nor indifferent to man, but friendly, which floods life with a new light.

A friend recently told me a dream, or vision which came to him when a youth, and which is a parable of God, the universe, and man.

He was low with typhoid fever. Before his bed was a window through which he watched the stars as they appeared in the deepening twilight. One night as he lay looking at them the Great Presence appeared at the window and said: "Come." He arose and passed out. The Great Presence enfolded him, saying: "I will show you the universe." Swiftly they rose in a vast spiral, and world upon world flashed by and beneath them as they swept upward high and higher until at length they stood on the Milky Way — the mighty thoroughfare of the universe. As they moved along this King's highway, he heard a strange, discordant noise in the far distance behind him. It increased until it became a Babel of horrid sounds. He looked back and saw a hideous sight. The constellations, by which the ancients mapped the heavens — the serpent, the bear, the bull, the scorpian, and all the rest — had suddenly been endowed with life; and these unspeakable monsters, whose limbs covered interstellar spaces, were rushing upon him to destroy him. As swift as thought the Great Presence bore him along the vast highway, and star after star sped behind them, but all the while the pursuing horror drew nearer. At length the Milky

Way came to an abrupt end; the Great Presence passed on into the blackness of night; and he was left alone. He peered over the brink of the measureless precipice down into the bottomless gulf of space, where one might plunge on forever. Instant destruction was behind him, and endless destruction was before him. In his agony the voice of the Great Presence called out of the darkness, saying: "Leap, leap!" He summoned all his courage and power of will, and sprang into space. Instantly he felt eternal adamant beneath his feet, and he was again enfolded by the Great Presence. There was silence; the pursuing uproar had suddenly ceased. The Voice said: "Turn and look!" He obeyed, and, behold, the transcendent monsters had plunged over the precipice, and as they fell they had been resolved back into the constellations, which, having risen to their familiar places, now looked down upon him with friendly eyes and glorious beauty.

He had made the great adventure of faith; he had committed himself to the Great Presence; he had surrendered his will to the Infinite Will, and in coming into harmony with God he had come into harmony with God's universe.

If the laws of the universe are expressions of the Creator's will, and were intended to aid in working out his purposes, we cannot come into harmony with them so long as we are in conflict with him. God is love; and if we are selfish, if, instead of making God and humanity the object of our endeavour, we seek to make nature and society serve us and our pleasure, we are in conflict with the universe, trying to reverse its order, to change ends into means and means into ends; and by fighting God's laws we make them seem to fight us.

II. BUT, IT IS ASKED, IF WE LIVE IN A FRIENDLY UNIVERSE, WHAT IS THE EXPLANATION OF THE MYSTERY OF SUFFERING AND OF SIN?

It is found in that crowning wonder of creation — the free will.

There was a universe of matter all in motion, but not a single atom of it possessed the power of self-direction. Before the creation of the first will, the universe, however vast and amazing it may have been, was a moral desert without a single oasis of virtue, utterly devoid of spiritual life and beauty. God was childless and alone. He was love, but there was no answering love. In all the wilderness of worlds there was nothing that could *choose* to obey; there was no harmony of wills, of which the music of the spheres was to be only the prelude and the accompaniment. God would create a being who like himself possessed the power of self-direction, the power of choice, who was himself a source of power; that is, he would create a WILL.

The method which he chose was evolution, which involved the struggle for life, and which, notwithstanding the awful cost of suffering, we are bound to believe was the best, or he would not have chosen it. It was conceivably the only method, for it seems to be the fundamental law of the will that it can gain strength only by struggle; hence the "whole creation groaned and travailed in pain together" for the birth of this Godlike life. May we not call the suffering which attended the advent of the will the parturition pains of our Mother God?

Whether judged by its measureless cost or by its inherent worth and beauty, we can conceive of no

created thing in all the universe so precious, so priceless, as that Godlike thing, a will, free, strong, self-mastered, and self-consecrated to the good of all conscious existence.

The developing, the regenerating, the training, and perfecting of this will — each process, under the moral government of God, requiring the will's active coöperation — explain to my mind the struggles, the disappointments, the sorrows which are the common lot of humanity, and all the suffering of every sort which comes from the violation of natural laws.

The laws of life, physical, mental, moral, and spiritual, both for the individual and for society, are ministers to health, power, joy, and blessedness when obeyed. They inflict suffering and loss only when disobeyed. "With an upright man they show themselves upright . . . and with the forward they show themselves forward."

The suffering which God was willing to see, and I believe to share, in order to the development and training of the will, was the price which he was willing to pay for the product; and if that price seems to us too great, it only shows that we do not appraise moral character as highly as he does.

It is taught in the Epistle to the Hebrews (5:8,9) that Jesus was "made perfect" for his work by suffering. There is certainly an inimitable beauty of character which seems to be learned only in that school. We may be quite sure that God regards many evils as greater than that of suffering. Ignorance or disregard of his law is a greater evil. Weakness of will is a greater evil. Self-will — selfishness — is an incomparably greater evil than any conceivable suffering. God does not willingly afflict, but his love chooses for us suffering

rather than an alternative which is worse. Suffering is never his *first* choice for us. Let us again remind ourselves that our limitations limit him in dealing with us.

There are sufferings, sometimes widespread and terrible, for which men have not the remotest responsibility — those caused by upheavals of nature, like tidal waves, earthquakes, and tempests. To my mind these are among the greatest mysteries of life. They constitute unexplained remainders, to the comprehension of which we have not yet grown. But even these mysteries have their educational value which is obvious.

Again, there are many victims of the carelessness or sins of others; but in no other way can many learn that society lives one great life. Even this vast amount of vicarious suffering in the world is not too great a price to pay for learning that we are members one of another. This knowledge is absolutely essential to the realization of God's most glorious plans for humanity — a perfected society, which as we saw in the first chapter is the most perfect revelation of God, and therefore the highest blessedness of man.

Let me refer the reader to that chapter for a consideration of the various questions which arise in connection with the mystery of evil. As they were there discussed with some fulness, it is not necessary to enter into them here further than to point out the relations of the conclusions reached to the philosophy of life afforded by the social interpretation of Christianity.

One of those conclusions was that in the struggle for life the many unfit were not sacrificed simply for the few fit that triumphed over them, but for all of their rising descendants that multiplied through all succeeding generations. If the race is to continue to im-

prove through many ages, and the kingdom when fully come is to endure indefinitely, as I believe, it will appear that the period of sin and misery was brief and its victims few compared with the period of triumph and blessedness, and the multitude of the blest. The conception of a world in which there is a vast amount of sin and suffering, but in which they are gradually overcome and cast out, and in the conquest of which there is developed the noblest possible spiritual qualities is a very different thing from a world in which sin and misery continue unmitigated, or increasing until the divine patience is exhausted and the awful experiment is brought to an end, at once merciful and just, by overwhelming destruction. When there is full assurance that though "sorrow may endure for a night, joy cometh in the morning," sorrow's night is relieved by the starlight of hope.

In the first chapter, and in the others following, the utmost emphasis has been laid on the existence of free wills as the most important fact conceivable next to the existence of God. We have been reminded that it is by reason of the will that we are moral beings, and become heirs of God; that in the will lie all the possibilities of moral beauty and blessedness; that upon the will depends individual and social destiny; that it is through wills brought into harmony with the Infinite Will that we become one with God and each other, thus entering into the highest spiritual harmonies, and realizing the highest possible good both for the individual and for society; that it is the self-seeking wills which introduce moral discord and create all the hells there are; that active good-will constitutes the love which Jesus enjoined and exemplified; that it is the essential good, the generic virtue of which every moral

excellence is an expression; and that its opposite — self-seeking, or selfishness — is the essential evil which finds expression in every possible form of moral obliquity.

This brief summary has been made in order to show how perfectly its doctrine harmonizes with the teachings of Jesus Christ. It was shown in the eighth chapter that both in his teachings and in his life he laid the utmost emphasis on the will. The first public utterance of his ministry was an appeal to it. The kingdom, which was the burden of his teaching, would come just as fast as human wills come into harmony with the divine. He pointed out that obedience to that will was the organ of spiritual knowledge and the bond of spiritual union. The surrender of self-will is the crucifixion which he taught every one must experience who would become his disciple. As the advent of a free will was the birth of humanity, a new will — an unselfish will — is the new birth without which no man can enter the kingdom of God. The test of citizenship in this kingdom is the new obedience which manifests the new will; and on this obedience Jesus insisted with endless reiteration. He dwelt on the radical difference between an obedient and a disobedient will, showing that the character of the will determines the character of the life; and taught in most vivid and solemn language that the life would be judged and destiny determined by obedience or disobedience. This principle of judgment Jesus rigidly applied to himself, and in his hour of supreme agony he cried: "Not as I will, but as thou wilt."

Jesus was unique in that his will was in absolute harmony with that of the Father. It was this which constituted him a perfect revelation of God. His will revealed the divine will to human will. It was between

wills that he wrought an atonement. It was for their oneness that he prayed, and taught us to pray daily that there might be such oneness of will on earth as there is in heaven. For this oneness of will he lived, and for it he died.

We must not forget that this new will, this good-will, on which Jesus so strenuously insisted, is the love which constitutes the moral gravity of the universe. It was shown in the third chapter that the love which is commanded in the Scriptures is volitional rather than affectional, that it is active benevolence which gives self to the service of God and humanity. When this self-giving is mutual between two wills it is obviously unifying. Because God is benevolence he is ever giving himself to his children, and when they give themselves to him, and, hence, to each other, then will the moral universe be harmonized and unified under the law of love as the physical universe is unified under the law of gravity.

Of course men had long been familiar with the fact of gravity; Newton revealed to the world its method of operation, and formulated the law. In like manner the fact of love was old. Moses had long since commanded it; but Jesus revealed its method of operation — namely, by service and sacrifice — and formulated the law by giving a new and perfect standard — "That ye love one another as I have loved you."

It was shown in the third, fourth, and fifth chapters that the social laws of love, service, and sacrifice (they are three laws in one, or one in three) are wrought into the very constitution of human nature, and that obedience to them is a moral necessity both to the individual and to society.

From the above it appears that if every leaf of the

Bible could be destroyed in the crucible of criticism and nothing were left but the ashes of our Christian faith; if it could be demonstrated that Jesus never rose from the dead, or, indeed, never lived, the laws of human nature and of the universe would remain the same, and the problems of the new civilization would still demand a solution under penalty of the disruption of society; it would still be true that selfishness is the supreme curse of humanity, the cause of the great world-discord; it would still be true that the destruction of selfishness, and the substitution of the common good as the aim of life would be the imperative condition of world-concord. That is, these social laws would still be the solution, and the only solution, of the great social problems. And human nature remaining the same, obedience to these laws would still be the inexorable condition of self-reconciliation, self-utilization, and of self-realization. That is, these laws would still remain the solution not only of the social but also of the individual problem. In other words, if the Christian religion were destroyed, these social laws which inhere in our very nature, and which are, so far as we can see, universal in their application, would afford the only practical philosophy of life.

This does not mean that with a true philosophy of life we could dispense with the Christian religion. Regardless of the fact that such a philosophy is not likely ever to have been found apart from the teachings of Jesus, it must be remembered that while a true philosophy helps men it does not save them. Light is not heat; the chart and compass do not drive the propeller or fill the sails. Men do wrong, not so much because they do not know the right as because they lack a sufficient motive for right doing. The gospel of God is not

only the wisdom of God, but also the *power* of God unto salvation.

What has already been said indicates the answer which a true philosophy of life must give to the next question.

III. WHAT IS THE SUPREME PURPOSE OF CREATION — THE NOBLEST WE CAN CONCEIVE—IN THE REALIZATION OF WHICH IS FOUND THE HIGHEST GOOD?

If the kingdom of God, fully come in the earth, was the ideal of Jesus, as I have tried to show, it may be accepted as the answer to our question, at least so far as our world is concerned.

Sir Oliver Lodge, the distinguished scientist, is unable to conceive of any nobler ideal or worthier object of endeavour. He says:[1] "The kingdom of God is the central feature of practical Christianity. It represents a harmonious condition in which the Divine Will is perfectly obeyed; it signifies the highest state of existence, both individual and social, which we can conceive. Our whole effort should directly or indirectly make ready its way, in our hearts, in our lives, and in the lives of others. It is the ideal state of society toward which reformers are striving; it is the ideal of conscious existence toward which saints aim." I may remind the reader of a citation from Sir Oliver already quoted, namely, "The kingdom of heaven is the perfect condition of life upon the earth, and of existence everywhere and always." It is well to listen also to an eminent representative of theology, Professor William Newton Clarke, D. D., who says: "The Christian doctrine of God in his relations with men is not complete until he has been presented as a God who has such a kingdom as

[1] In his Catechism.

this in the world, and is seeking to make it perfect. He seeks to permeate the large life of mankind with the principles that correspond to his character. This endeavour is the natural fulfilment of his creative purpose, and of his redeeming love revealed in Christ."[1]

Jesus prayed that his followers might be "made perfect in one." "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."[2] The oneness with God for which the Master prayed in our behalf is not like the Nirvana of the Buddhist — a sinking into deity as a raindrop is diffused in the ocean, the submersion of consciousness and the loss of personality. It is the conscious oneness of will and of motive of countless beings whose identity of aim and variety of gifts illustrate heaven's universal law of unity in diversity, and realize that perfect harmony which is perfect blessedness.

I find in the social teachings of Jesus a philosophy of life which refers the origin of man to the love of God, who created a being that might share the divine blessedness. Such a being must necessarily possess a free will. God must have foreseen that the development and training of such a will would certainly involve sin and suffering. He also saw that it was *worth while*. When we ponder the mystery of evil we are overwhelmed by the long ages and the vast numbers involved. But to Him who inhabits eternity a thousand years are as one day. Why should not the all-comprehending vision which looks out on the infinite numbers and infinite ages of the blest regard the sufferings which appal us as "but for a moment" and "not worthy to be compared with the glory that shall be revealed in

[1] "The Christian Doctrine of God," p. 264.

[2] John 17:23, 21.

us?" The suffering and even the sin which God must have foreseen were the necessary and *finite* price which his perfect wisdom and love were willing to pay for an *infinite* good — the endless blessedness of countless numbers.

CHAPTER XI

THE KINGDOM TEACHING AND THE PECULIAR NEEDS OF OUR TIMES

The larger part of the world during the greater part of historic times has been stationary, whether in the rudimentary condition of Africa which we call savagery, or in the arrested stage of civilization which has so long characterized Asia. Progress has been local and temporary because it has been due to causes which were local and temporary. Now for the first time in the history of mankind are causes operative on a world scale, and now for the first time is a world-wide movement taking place. There is a new world-movement because there is a new world-life.

Whatever else may be true of the new civilization, it tingles with life and reality. Literature and art have become realistic. Education is beginning to recognize the realities of life and to fit youth to meet them. Never have tradition and precedent counted for so little. Fossils and antiques of every sort are relegated to the shelf. It is no longer true that "What is gray with time to man is Godlike." The new civilization may not adequately respect, it certainly does not worship, the past. Its face is toward the future, and we do not worship that upon which we turn our backs.

It is science, with its tremendous impetus to progress, which has struck this new note of reality and made it dominant. Science has only one passion; that is truth.

And as the scientific spirit obtains more and more widely men will increasingly apply laboratory methods; and the demand for reality, which springs from the love of truth, will become more general and more insistent.

Religion cannot hope to evade this altogether wholesome demand. To escape would cost its life; or, rather, not to respond to the tests of life would be to demonstrate that it is already dead. When religion dwells in the remote past or in the far future it loses its hold on living men because life is one perpetual *now*.

What is to be the effect of the great world changes on the great religions of the world? New conditions of time or place are the severest test of religions, because a new environment is the severest test of tenacity of life, that is, of vitality. Religions are proverbially conservative of the past. Says Canon H. Scott Holland: "These world-religions are protests against change. They rely on its elimination. They have no plan for it . . . Change is taken to be the violation of eternity." The religions of Asia have survived only because Asia has been stagnant. The ethnic religions of Europe — those of Greece, Rome, and Scandinavia — have perished because Europe has moved. The ferment of progress is sure to burst the old bottles of rigid religious institutions. With a single exception the ethnic religions of Asia have stood for many centuries gazing at the past. Confucianism 2,500 years ago was a return to the wisdom of "the ancients." The religions of India abhor change; all progress is illusion. They recognize the future only in their scheme to escape consciousness of it. Shintoism is a system of ancestor worship. Islam is as loyal to Mohammed and his closed message as to Allah. Judaism alone was prophetic. It looked forward to the coming of the kingdom

of God in the earth. It was, therefore, capable of growth, and changed to meet the changing needs of the nation. But though looking eagerly for the promised Messiah, Israel could not accept one who came in an unexpected way, and who broke with venerated traditions. Judaism, therefore, could not become the world-religion, capable of adapting itself to all peoples and to all ages, but only the mother of such a religion.

The history of the Christian church shows a power of adaptation altogether unique among religions. Compare three different types as they appear in as many different periods — the primitive church, the mediæval church at the begining of the thirteenth century, and the modern church as it appeared in the United States at the beginning of the nineteenth century.

The early church, gathering secretly by night because of persecution, met in the house of Aquila and Priscilla, or of Philemon, or of some other of the faithful, was little more than a company of believers, listening perhaps to the wonderful story of one who had himself seen and heard the Lord. As yet there was neither creed nor ritual. There was no philosophizing concerning the person of Christ. There was no ecclesiasticism, no sacerdotalism. The Christian religion was simply a life — walking in "the way." Its adherents were few, and were generally humble and obscure.

Again look at it as it appeared at the beginning of the thirteenth century when Innocent III wore the tiara, and really exercised the spiritual and temporal power which it typified (and as much of the purgatorial, too, as any pope ever did); when the Pope could enforce his will on the sovereigns of Europe; when there were great rulers, great thinkers, great poets and artists, and the church was the centre of civilization and the

bond of Christendom; when there were no sects and the faith was undisputed; when there was but one worship, one ritual, and one creed throughout the Christian world.

Look at it once more, 600 years later in the Great Republic, when it may be said to have exemplified the saying, 'A church without a bishop is a state without a king.'' We see it splintered into scores of rival and even warring sects, different in organization, in creed, in form of worship, and in temperament, with large elements of the population outside their membership. We see the church wholly separated from the state, though not uninfluenced by it. In the midst of democratic institutions the various churches were rapidly democratized; and in the midst of an intensely individualistic civilization, before the new social spirit had made itself perceptibly felt, the theology and spirit of the church, and its whole interpretation of Christianity were equally individualistic.

How radically different were the conditions in these three periods! Equally different were the doctrine, the organization, and the outward forms in which the Christian religion expressed itself, and adapted itself to a changed environment. Of course the Christianity of Christ remained the same, and always will, but the Christianity of the church has varied with its varying circumstances, which have profoundly influenced its interpretation of the mind of Christ.

Let us now remind ourselves that more fundamental changes have taken place both in material civilization and in the world of ideas since the beginning of the nineteenth century than during the preceding 600 years, or during the 1,200 years between Innocent III and the first century. Indeed the substitution of me-

chanical power for muscular has, since 1800, created the radically different environment of a new civilization, while the application of the scientific method has given to the world a vast body of scientific truth, has produced a new scientific spirit and atmosphere which affect the popular mind, and has revolutionized our thinking.

It is a law of life that every living thing must adjust itself more or less perfectly to an important change of environment or perish. The church is now subjected to the severest test in its entire history. It is immersed in a radically different intellectual atmosphere, and is surrounded by entirely different social conditions; and this profound change has come in little more than a single century. There can be but one alternative — institutional Christianity must readapt itself or perish. Its perishing would demonstrate that it had not sufficient vitality to deserve to live, and the Christianity of Christ would embody itself in some other form.

But such an issue is not to be expected. The church is still vital enough to readjust its thinking, its methods, and even its aim. Nor is it difficult to foresee what the readjustment will be, because the requirements of the new environment coincide perfectly with the logical demands of the next stage in the historic evolution of the church.

During nineteen centuries there has taken place a development of Christian doctrine, the various stages of which have followed one another in logical and inevitable order. The new and higher conception of God which Jesus gave to the world was sure to be followed by a new and higher conception of man; from which would necessarily follow new conceptions of man's relations to God, and equally new conceptions of his relations to his fellows. This was precisely the order in which Christian doctrine developed: "First,

theology proper, or the doctrine of God, then *anthropology*, or the doctrine of man, then *soteriology*, or the doctrine of salvation, which treats of man's relations to God, and, lastly, *sociology*, or the doctrine of society, which treats of the relations of man to his fellows.

"The discussion of each of these doctrines or each cluster of doctrines occupied several generations, and even continued through several centuries before they were authoritatively formulated by the church. Because they are logically connected, and minds do not all move abreast, these discussions naturally overlapped, but they were each of supreme interest in their respective periods."[1]

The third period was rounded out by the Protestant formulation of the doctrine of salvation by faith. The triumph of the right of private judgment, and the new-found freedom of thought which came with the German Reformation resulted in a new discovery of the individual and his rights. So suppressed had he been by both church and state that, on winning the right to think, he naturally became occupied with the right to act in the various relations of life; hence the great development of individualism in occidental civilization.

But rights imply duties; and however long the former claimed the emphasis, it was sure in time to find the latter; and now we are considering what individuals, classes, nations, and races owe to each other. Of course all of the questions of rights and duties between men are questions of man's relations to his fellow, which are now uppermost in the minds of men everywhere. Thus in the natural and inevitable evolution of the world's thought, which began with the teachings of Jesus, we are now in the midst of the fourth or sociological period.

[1] The writer's "The New Era," p. 131.

In each of the three periods preceding there were dispute and struggle and unrest through succeeding generations or centuries until the concensus of Christian belief was in harmony, or was believed to be in harmony, with the mind of Christ. No doctrine of God could endure which was believed to be inconsistent with the revelation of the Father in the life, character, and teachings of the Master. No doctrine of man could stand which was believed to be in conflict with the divine words and human nature of the man Christ Jesus. No doctrine of salvation could last which was not built on him as the one foundation. And so long as Jesus is regarded by the church as the Authoritative Teacher, no doctrine of man's relations to man can endure which violates his social laws.

Of course to the enfranchised mind there is no authoritative creed which can close discussion. New light reopens any question, and the investigations of modern scholarship have thrown much light on the Scriptures. Much has come also from God's revelation in his works, so that a restatement of Christian doctrine became necessary years ago, and is now being made. But it is quite safe to say that no statement of doctrine will find wide acceptance among the churches which is inconsistent with the spirit and teachings of Jesus.

It was shown in the preceding chapter that even if Jesus Christ could be blotted out of history, the principles of his social teachings would afford a rational philosophy of life. In like manner it may be shown that those teachings, even if they could be deprived of his authority, and if they came to us only with the authority of obvious truth, would be precisely adapted to the peculiar needs of our times.

1. The kingdom teaching will enable the church to adapt itself to the new civilization.

Because the essence of organized industry is the division of labor, the essence of the new civilization which has sprung from it is multiplied, more intimate, and more complex relations. In the old civilization life was independent; in the new it is interdependent; and with this new interdependence which has been increased a thousandfold have come many new rights and new duties. If I owe you a service, then what is your right is my duty; the one implies the other. They are like the two hemispheres of a globe. But human nature being what it is, men discover their rights long before they perceive their duties. If there is a globe between you and me, you see the half that is toward you and I see the half that is toward me; and the view of each is partial unless we turn the globe around, or each puts himself in the place of the other. Now the questions between capital and labour, for instance, are not, like a globe, mounted on a pivot, so that they turn at a touch; and men do not see both sides of the questions without changing places, which they seldom do. Each contending for his own right believes that the other is wrong.

The period in which we are living is characterized by friction, discontent, agitation, strife, and not a little violence. And whether the struggle is between nations or classes, or between the individual and society, the explanation is to be found in the fact of many new relations which have not yet been adjusted; duties have not been recognized as coördinate with rights.

Now the Christian religion deals with relations — relations between God and the soul, and relations between man and man. The individualistic interpretation of Christianity emphasizes the duty of every man

to God; the social interpretation emphasizes *our duty to God as expressed in terms of human relationship.* It completes the entire sphere. When selfishness has been crucified, we are able to see the other side, and duties become more to us than rights. Social Christianity is the application of Jesus' teachings to all human relationships, to society as well as to the individual; it aims at the salvation of society as well as at individual salvation; hence its perfect adaptation to the peculiar needs of our own times. When, therefore, the church accepts social Christianity — not simply its teachings but also its spirit and aim — it will have adapted itself to the new conditions so as to be able to mould and Christianize the new civilization by applying to it the teachings of Christ.

But these new and complex relations are not all; there is a new and profound tendency in modern civilization which must be recognized, if we would understand our own times, to which the church must adjust itself. Arctic travellers tell us that there is sometimes seen in those waters an iceberg moving majestically on against tide and wind, as though endowed with the power of self-propulsion. The explanation is found in the fact that its huge bulk reaches down through surface currents to the deep undercurrent of the sea, which is resistless. In these times there are many tides ebbing and flowing, tides of tendency which create conflicting surface currents. Many winds of opinion are blowing from all the points of the doctrinal compass. But underneath all of these tendencies, against these conflicting winds, there is a steady and perceptible movement right on in one direction — a tendency which finds expression in government, in international relations, in politics, in industry, in society, in philosophy, in re-

ligion. It is a movement toward *oneness* which has already been discussed.[1]

The entire oneness of the new world-life is being hindered and its beauty marred by the frictions, strifes, and conflicts referred to above; and the rediscovery of the kingdom teaching in recent years is like the coming of a new revelation from God to meet the world's especial needs at this time. As we have seen, the social teaching of Jesus reveals the kingdom of God as the ideal world which God intends, and which is realized as fast as his will is gladly accepted as the law of life in all human relationships. When, therefore, the church intelligently and heartily accepts Jesus' ideal as its conscious aim, it will then be in a position to apply the social laws of Jesus to the solution of the great social problems, and the perfecting of the oneness of the new world-life.

The Church of Rome defended the Ptolemaic system of the universe against the Copernican on the ground that the latter was unscriptural. We are very glad that the conservatives were wrong, for if they had been right, we should now have a Bible discredited by the certainties of science.

The revolution in men's ideas of the physical universe, created by the Copernican system, was scarcely greater than that which is now taking place touching men's relations to their fellows. Good and able men, who are unable to readjust their thinking, insist that Christianity is an individualistic religion, and sometimes resent rather warmly the teaching that the church has a social mission. Those of them who live a few years will then be very glad that they were utterly mistaken, because they will then see that had Christianity

[1] "Our World," Vol. I, pp. 8-18.

been what they believed it to be, it must needs have been a temporary faith, left behind by the progress of the race, because it was incapable of solving the problems of the new civilization.

Among the greatest of these problems are that of Industry, that of Wealth, the Race problem, that of the Individual and Society, that of Lawlessness and Legislation, and that of the City. A chapter was given to the analysis of each of these problems in Volume I, and it is expected that in Volume III a chapter will be devoted to the solution of each by the application of the social teachings of Jesus. It is not necessary, therefore, to consider their solution in this connection as among the peculiar needs of the times.

The skepticism which has become common since the middle of the last century has destroyed the faith of many and devitalized that of others; and the generally accepted type of Christianity is powerless against it.

The old-fashioned "infidelity," which prevailed more or less, early in the nineteenth century and earlier, rarely sprang, I think, from honest doubt, sometimes from pride of intellect, more often from ignorance, or self-conceit, or immorality, or perhaps all three. It was apt to be blatant and belligerent. Doubting much that reason required him to believe, the skeptic of that day believed much that reason required him to doubt; indeed, touching some things he was absurdly and perversely credulous. He could believe, for instance, that the world came by chance.

The skepticism which is prevalent to-day came from a different source and is of a different type. Bishop Boyd-Carpenter says: "We have lost certitude because we have enlarged the bounds of knowledge." Those who are hostile to new knowledge may comfortably

retain their old confidence, but as long as we "know in part," a large access of knowledge will require a readjustment of belief.

Actual spiritual experience gives a certitude which cannot be shaken by any earthquake of science or philosophy, because it is founded on neither of them; but theology has never confined itself to spiritual certainties, so that it has laid itself open to correction by every advance of knowledge. The application of the scientific method to the revelation of God in nature and in the Scriptures gave to the world the physical sciences, and, what is scarcely less important, scientific Biblical criticism. These have shown that theories of nature and of Biblical interpretation on which the commonly accepted theology was based are impossible, hence the breakdown of the old dogmatic theology. Of course the old theology contains with its errors great and precious saving truths; and the tragedy in many experiences is that when, under the compulsion of the new knowledge, men abandon the old errors they throw away the old truths with them.

A friend who was a minister told me that his father was one of three brothers all of whom were prominent members of a church whose creed was rigidly severe. Each of the brothers had a large family of sons. "And now," said my friend, "I am the only one of all the cousins who believes anything, and once in a while I want to know if there is a God."

This loss of the old faith is especially true of young people gaining a liberal education who have not had a spiritual experience; hence the charge which has been made against our colleges and universities that they were producing skeptics. So far as there is truth in the charge, the new scientific truth is only the occasion;

the old dogmatic error is the cause. It is the "safe" theology which is doing the mischief. Precisely as in Roman Catholic countries the skepticism which is almost universal among educated men is due chiefly to the dogmatic errors of Romanism, so in Protestant lands the skepticism which is common among educated men is due chiefly to the dogmatic errors of Protestantism; with this important difference, however, that in Roman Catholic countries the better educated the class, the smaller is the percentage of adherents to the Christian faith, while in Protestant, the better educated the class, the larger is the proportion of professing Christians.[1]

It is those who get a smattering of education, who pick up a superficial knowledge of science, either in college or out, who are apt to become skeptical. Men of thoroughly trained and informed minds learn to throw away the false and keep the true. But the well-known fact that such men discard many dogmas, once generally accepted, has led many undiscriminating people to infer that science is hostile to religion.

Furthermore, the great body of scientific knowledge which has become the common property of the people is creating a new attitude of mind which is fatal to superstition and hostile to credulity. It demands evidence, and until convincing evidence is furnished it encourages doubt. In religious circles doubt has been considered a moral obliquity, and credulity has easily passed for faith. In scientific circles credulity is an intellectual vice, and doubt is a virtue. Thus a new atmosphere has been created which is widely pervasive

[1] In the United States only a small minority of workingmen are members of the churches, while in the colleges and universities a very large majority of the instructors are members.

and strongly hostile to a religion many of whose dogmas have been disproved by the new knowledge.

There are those whose intellectual constitution is such that they deal only with affirmation and negation. There seems to be in their minds no penumbra of doubt. Said one New York minister to another: "I wish I could be as sure of anything as you are of everything." No man can have a deep peace, and much less can he possess power, who does not stand on some rock of immovable conviction; but to be sure of everything is almost as bad as to be sure of nothing. The two habits of mind are alike indicative of shallow thought and of narrow experience.

Those who are "sure of everything" that the old orthodoxy teaches can do nothing for the new skepticism, for they do not comprehend it, and cannot sympathize with it. Such a mind is much like a young robin, mostly mouth which swallows with eyes closed everything which mother church drops into it. Its horizon is as narrow as the nest in which it lives. When it gets its wings and gains its own intellectual livelihood it will live in a vastly larger world. Before it gains its liberty, however, it may have to be shoved out of its "safe" nesting place.

Truth generally dawns upon us like a sunrise; it comes slowly and gradually. At first there is only a faint suggestion of light, then there is a twilight of doubt, then a growing confidence, and at last full orbed certainty. In this process certainty is no more natural nor legitimate than doubt.

But spiritual truth does not come to us while we passively wait for it. We gain an increasing apprehension of it not because *it* grows but because *we* grow, and the one condition of spiritual growth is obedience, which is, therefore, the condition of spiritual knowledge. "If

we *will* to do his will, we shall know of the doctrine." There are certain spiritual truths which we *know* to be true because we have *lived* them into certainty; "and the life was the light of men." "We know as much as we *do*," was the motto of Francis of Assisi. Perfect confidence in immortality, for instance, is not an intellectual accomplishment but a spiritual experience. We become conscious of the eternal life by living it, and consciousness is the ground of certainty. It matters little whether we are in that stage of the eternal life whose days are numbered, or in that other stage in which years added to the past are not subtracted from the future. In either case we are living the same life because in both we know "the only true God and Jesus Christ" which "*is* life eternal."[1]

In our minds different truths are in different stages of apprehension. Many, of course, have never been suggested to us; others have been rejected for lack of evidence; others are in doubt for lack of sufficient evidence; on many others we hold opinions but not convictions; a smaller number we believe more or less confidently; concerning some we are entirely satisfied, and a few we *know* absolutely.

If now our attitude toward these truths is normal, that is, if our minds are open to conviction, and if we *obey* moral truth as it is made known to us, these truths pass up from lower to higher stages in our apprehension.

It is disobedience to the heavenly vision which at once arrests growth. A moral truth is one on the knowledge of which there follows a moral obligation to do something. Such is our moral constitution that if we obey the light, that is, if we come into harmony with truth, we apprehend it more clearly; if we turn away from it in

[1] John 17:3.

disobedience, we see it less distinctly — a natural reward or penalty.

It is evident from the above that as long as men refuse to obey spiritual or moral truths they cannot come to a knowledge of them; and men are not likely to obey a truth so long as they are skeptical as to its obligation. Here then is a sort of deadlock. How can it be broken? If men do not get light from their own experience, they can get it only from the experience of others, which cannot, indeed, give them knowledge but may afford them evidence. If men who make a profession of religion live lives very different from those of other men, and lives consistent with their professions, it affords evidence of the reality of their religion. And if they do things which are difficult or impossible to other men, as for instance live lives of unselfish service and sacrifice, it affords a presumption that they have motives and access to some source of strength which other men do not possess. Sufficient evidence of this character is convincing and may persuade the skeptic to take the first step of obedience which leads to light.

Now the reason that an individualistic type of religion has little or no influence over the skeptic is that it is a matter of personal relations between the individual soul and God, which do not enter into the knowledge of the skeptic and, therefore, can have no weight as evidence.

Of course a man who has accepted the will of God as the law of his life will do what he believes to be his duty to his fellowmen; but the individualistic type of Christianity has not turned attention especially to manward obligations, and does not disturb the consciences of millions of professing Christians who in

business do as any honest man does, observe the accepted moral standards, but work for the upbuilding of their own private fortunes rather than for the general good, and therefore afford no evidence that they are disinterested — radically different from other men.

Precisely here appears the need of the social type of Christianity, which, as we have seen, emphasizes our duty to God *as expressed in terms of human relationship;* insists on the absolute crucifixion of selfishness, and makes our standard of love to our fellowmen that which was set up by Jesus Christ — "as I have loved you." That standard requires a life of service and of sacrifice in behalf of humanity which is easily distinguished from all self-centred lives. The social type is a candle placed on a candlestick where it "gives light to all in the house"; the individualistic type is a candle placed under the bushel of a purely personal experience. The light under the bushel shines, but it does not "*so* shine that others, seeing good works, are led to glorify God" by doing the same. And if the candle is closely enough hidden, it will burn up its supply of oxygen and go out.

It is by the visible that men judge the invisible; it is by what men do that we judge what they are. How do we know that the coin is genuine? Because it rings true, because it turns the scale at the proper weight, because it resists the acid test. We judge of what it is, not by what it says — "One Dollar" (the counterfeit makes precisely the same profession), but by what it *does*. This is the test which Jesus applied to character, as has been shown (Chapter VIII), and which has been neglected by the church to its immeasurable detriment. This is the searching test which common sense applies to character. Carlyle said: "Conviction, were it never so excellent, is worthless till it convert itself into con-

duct." We all remember Matthew Arnold's saying that conduct is three fourths of life; and Goethe declared that life is action and not contemplation. All three of these men may be said to represent the modern skeptical spirit, and all three lay emphasis on what a man does.

To-day conduct is imperatively demanded of religion. It has always been needed, but now that need is recognized. Nothing but conduct can meet the demand for reality and convince of sincerity. Nothing but conduct can furnish evidence which will compel the respect of the honest skeptic and induce him to apply to religion the test of actual experience. Nothing but conduct will adjust the new and multiplied relations among men, remove existing friction and strife, and establish peace on earth. And this demand for conduct is a demand for the Christianity of Christ, the acceptance of which on the part of the church will enable it to adapt itself to the needs of the new civilization.

That such a readjustment will be made there is excellent reason to believe. Many times during its history has the church adapted itself to changed conditions, thus gaining a new access of vital power. Nearly a quarter of a century ago Dr. S. D. McConnell wrote: "Christianity has passed through the phases of dogmatism, ecclesiasticism, and experimentalism, and is about to show itself in the region of *conduct*." This was a true forecast. A considerable literature has appeared which undertakes to apply the teachings of Jesus to modern problems of conduct; and, as we shall see in a later chapter, not a few practical efforts in this direction have been made, notwithstanding the cry that it is an attempt to substitute philanthropy for religion. When we better understand the Christianity

of Christ we shall discover that love to our fellowmen is not inconsistent with love to God!

2. The kingdom teaching will open the way to church union.

Attention has been called to the universality of the Christianity of Christ. He preached not a class gospel, nor a national gospel, nor a race gospel, but a world gospel. Human littleness, however, has always struggled to introduce something partial and exclusive in doctrine, in orders, or in organization; and in many instances it has succeeded. Hence to the vast evils of modern society we can oppose only the feeble resistance of a divided church.

Every man who believes that the kingdom is identical with the church, and that his is the true church, is of course anxious to bring all churches into his own communion. Thus, no matter what his yearnings for church union may be, he maintains an attitude which is fatally hostile to it. It is quite evident that if all churches took this attitude, organic church union would be as remote as the farthest fixed star.

The interests of the kingdom are now constantly sacrificed to the interests of the denomination. When we really discover that the church is subordinate to the kingdom, and are willing to sacrifice denominational interests to the kingdom's advancement, its coming will be mightily hastened, and organic church union will be within measurable distance.

Because the kingdom of God is a kingdom of obedience, Jesus made obedience the simple and universal basis of fellowship. "For whosoever shall do the will of God, the same is my brother."[1] However important the form of doctrine, or of worship, or of organization

[1] Mark 3:35.

and government may be, it is not the basis of fellowship in the Christianity of Christ.

The sooner we recognize the kingdom as supreme, and the church as only a means to the kingdom as an end, the sooner shall we get back to "the simplicity that is in Christ," subordinate the partial and the exclusive to the universal, and unite in doing God's will as expressed in love, service, and sacrifice for humanity.

3. The kingdom teaching will afford a basis on which not only all Protestants, but Roman Catholics and Jews can coöperate to make every community a better place in which to live.

As long as churches believe that their mission is exclusively to the spiritual life of the individual, cooperation between such as differ fundamentally in doctrine is impossible. But as soon as they make an ideal world their aim, they have great interests in common. There is no difference of opinion among them touching the evils of congested tenements, unsanitary homes, drunkenness, prostitution, gambling, and lawlessness; and when these evils flourish simply because good men will not unite for their suppression, there is high treason to the kingdom of God.

I once heard a man say to a large congregation in Chicago: "Brethren, we, and we alone, have the truth and the whole truth." What a delightful frame of mind! What sublime self-satisfaction! What intolerant—and I may add intolerable—intellectual peace! A church holding such views could not be expected to coöperate in evangelistic work; but I see no reason why even such a church should not join hands with others for a moral municipal house-cleaning.

When the churches accept the social teachings of Jesus they can engage in a coöperation not only broad

enough for all Christians, Protestant and Roman Catholic, but Jews also. Professor Jastrow, a great Jewish scholar, has said: "The long waited for reconciliation between Judaism and Christianity will come when the teachings of Jesus become the accepted maxims of human conduct." I am quite sure that when Christian churches have accepted the social teachings of their own Master they will get a much more favourable hearing with Jews. Some years ago I gave a lecture at a theological seminary in New England on the Mission of the Church. At the conclusion of my remarks I was approached by a Jewish gentleman, a socialist, and a teacher in one of the public schools. He was accompanied by two other gentlemen, also socialists. He said to me: "If the church will accept what you have said to-night, we will accept the church. Although we are Jews, we have no quarrel with Jesus Christ." As my address was sufficiently orthodox for one of the more conservative theological seminaries, I think it would pass with a very large and increasing proportion of Christian believers.

Professor James Orr, of Glasgow, referring to the fact that everything in nature and spirit should be viewed as subservient to a great moral consummation in the world, writes: "It is a great fact, not to be overlooked, that this idea of the kingdom of God has reasserted itself in the most diverse theological schools and systems in modern times." It is remarkable how ardently men of divergent and conflicting theological views will subscribe to a simple presentation of the gospel of the kingdom as the real Christianity. It is evident, therefore, that the general acceptance of the teaching of the kingdom will afford a practicable basis for the widest coöperation in the improvement of social conditions.

The old individualistic Christianity was, as we have seen, something to get to heaven with; the new social Christianity is something to *make* a heaven with; and vast numbers who have become indifferent to the old can be enlisted in the endeavour of the new.[1]

[1] This general attitude of mind has become common enough to find expression in one of the popular magazines of the day in the form of a poem by Mr. Edmund Vance Cooke. Even at the risk of seeming irreverent to some, I give the poem as an excellent illustration:

HEAVEN

Now, Heaven was once an upper flat
(With "Credo" on the front door mat)
Wherein the saints serenely sat,
Each with a halo for a hat.

Each sang his bliss without alloy,
Each sang his most ecstatic joy,
Knowing the engine room was jammed
With legions of the suffering damned.

Such Heaven was. What Heaven is now
Heaven only knows, but anyhow
We may not criticsie, because
Earth still is run as Heaven was.

Some live like Heaven and idly shirk;
Some live like Hell and do the work.
Is that profanity? Good sooth,
I wish it were. It's worse; it's truth.

Will Heaven offer a solace, then,
For all these miseries of men?
Not so; Heaven's made as you and I
Improve this world we occupy.

Heaven's an effect, and not a cause,
And subject to the eternal laws.
The higher's builded on the lower
Was, is, and shall be evermore.

The primary pupil's simple knowledge
Is the foundation of the college;
So, to make Heaven of higher worth,
Come on! let's make a better Earth.

—From *The American Magazine.*

4. The kingdom teaching may be expected to bring the next great awakening.

The decadence of the prevalent, individualistic type of Christianity is sufficiently obvious to all who have eyes; to those who have not, we shall attempt in a later chapter to make it tangible. For our present purpose it may be assumed.

One of the great needs of every generation is to have its inherited institutions vitalized. This is preëminently true of religion which easily lapses into dead form and ceremony. This revitalization takes place when the institution readjusts itself to its changed environment. If it has not sufficient life to make the readjustment, the case is hopeless; it is not sufficiently "fit" to survive.

A profound revitalizing of the church took place in the sixteenth, seventeenth, and eighteenth centuries. In the nineteenth, civilization was moving much more rapidly, and a readjustment was needed and made in both the first and second half of the century. In each instance religion was at low ebb, and the incoming tide of spiritual life lifted not only the church, but nations and civilizations to a higher plan.

These great religious movements did not come uncaused or haphazard, but when the law which governs them was obeyed. "They differed widely in character, in method, and in the conditions from which they sprang. Some of them had political as well as religious elements, whose causes were complex and remote; and yet the study of them reveals the fact that *each of these great religious awakenings came in connection with the preaching of a neglected Scriptural truth which was precisely adapted to the peculiar needs*

of the times."[1] This is only another way of saying that the church was spiritually quickened and empowered when it readjusted itself to its changed environment.

The church becomes dead, morals become corrupt, abuses abound because God and spiritual truth seem unreal. Worldliness in every form is a practical denial of the existence of God; it is living as if he were not. The true prophet is he who makes God real to his own generation; who brings him out of the past and interprets him in terms of the times. This is what the ancient prophets did, and this is what was done by the modern prophets—Luther and the reformers of the sixteenth century, the Puritans in the seventeenth, Wesley in the eighteenth, and Finney and Moody, and other men of God, in the first and last half of the nineteenth.

Let us take notice that these men did not repeat the messages of their predecessors. Of course each dealt more or less with the great body of Christian truth, but each had a distinctive message which was peculiarly needed by his own times, and which, therefore, made God real to the men of his own generation.

Bishop Berkeley declared that in his day (the first half of the eighteenth century) the cultivated men of England took it for granted that Christianity had forever lost its power. But culture is likely to apply only intellectual tests. The culture of that day left out of account the spiritual truths preached with power by Wesley and Whitfield, which had become a "forgotten gospel," and which was precisely what was needed by the "fair carcass," which Isaac Taylor called the church of that period.

[1] "The Next Great Awakening," p. 36. Space cannot be taken here to substantiate and illustrate this law. I have undertaken to do this in Chapter II of the volume referred to above, to which the reader is referred.

Many think to-day that Christianity is spent, but they leave out of account the latent power of forgotten truth—the social gospel of Jesus Christ which has never been applied, and which fits the needs of the new civilization as the ocean fits the shore.

It is vastly more difficult to make familiar truth seem real than unfamiliar. All moral truth has power when vitalized. But when truth is a matter of course, and goes without saying, it passes through the indifferent mind without any friction and, therefore, without any force. It gets no grip. Nothing is so difficult for the preacher as to arouse people to a "realizing sense" of what they acknowledge to be true. It is the unfamiliar truth which arrests attention, and very likely arouses opposition, especially if men are living in violation of it. And when the truth gains its rightful power and carries conviction that it *is* truth, it probably carries conviction of sin also; and that is what is needed by every generation of comfortable sinners. And making truth real makes God real; and when God seems real to men they begin to live as if he were real.

The preaching of familiar and accepted truths never causes a revolution. It is good for the edifying of the saints, and may convert those to whom it is new; but trying to arouse a nation and transform a civilization by preaching truth which is everywhere accepted and everywhere disregarded is like trying to drive back a fog with a sabre; there is nothing to resist one's blow.

The Puritans preached the sovereignty of God with power because it was not accepted when the crown claimed sovereignty in church as well as state. But Finney might have preached the doctrine to the day of his death without ever converting a single soul. In his time the doctrine was so commonly accepted that men

hid behind it and continued in sin, waiting for God to come and convert them, thus making the truth of God into a lie. Finney emphasized the forgotten truth of man's free agency and responsibility, and men were shaken as by the mighty power of God.

Moody could not have arrested the public by preaching what Finney preached; had he attempted it, he would have been but a poor imitator. But at that time the love of God was practically a forgotten truth. As we have seen, it had to be preached, if at all, "with very great care." Moreover, after the civil war the sore heart of the nation was crying out for divine consolation, and when Moody's preaching laid its emphasis on the love of God, its fitness attracted and won many thousands.

To-day the love of God is generally accepted, and men are hiding behind it and continuing in sin, thus changing the truth of God into a lie. The preaching of this truth, therefore, at the present time cannot do what it did a generation ago. New truth, or truth which is not commonly accepted as such, is needed as a challenge to popular indifference.

Social Christianity precisely meets the requirements of the law which is revealed by a study of the great spiritual awakenings of history. There are multitudes in our churches who have read its teachings a thousand times without sensing their meaning. Even religious teachers have declared that the Sermon on the Mount was not practicable, and therefore could not be applied to modern society. There are very many who call Christ, Lord, but do not the things which he says. What truths are better calculated to arouse the sleeping conscience, awake men to the fact that God is really in the world, concerning himself with men's everyday

lives, measuring their acts by his immutable standards, and preparing to call them to account than precisely these social teachings of Jesus, which are so exactly adapted to the peculiar needs of the times, and which are so commonly neglected?

If there are men whose lives are a lie because they profess love to God and show none to their fellowmen, how can such men be more easily convicted at the bar of their own conscience than by testing their relations to God, not by their professions, but by their known relations to their fellows, these relations being judged not by popular standards but by the social teachings of Jesus?

There is every reason to believe that when these teachings are clearly apprehended and faithfully proclaimed, the great spiritual awakening of the twentieth century will come.

5. The kingdom teaching will give to the pulpit the much needed power of the affirmation.

The prophets are always reformers but not by virtue of negations. They attack the evils of their times, but not simply nor triumphantly by exposure and denunciation. Their power is in an affirmative message with a "thus saith the Lord" behind it. This was true in each of the great awakenings referred to above, and it will be true in the great awakening of the twentieth century.

A negative philosophy and a negative literature produce a crop of pessimists and cynics; and a negative pulpit produces a crop of worldly weaklings. For two generations now and more the successful attacks of science, and later of the higher criticism, upon the old individualistic interpretation of Christianity has placed the pulpit on the defensive, and has raised doubt enough

in the mind of many a preacher to destroy his power. When a man's preaching becomes perfunctory his cry is not "Woe is unto me, if I preach not the gospel," but "Woe is unto me, if I find not something or other to preach." It makes all the difference in the world whether a man preaches because he has something to say, or because he has to say something.

Of course it was necessary to clear away dogmas which had been discredited by the verities of the new knowledge; and this was temporarily a weakening process. The way is now prepared, however, for the teaching of the kingdom, which has not only all the power of the affirmative, but also the epoch-making power to solve the problems of the new civilization.

6. The kingdom teaching will give to Christians the sense of close personal relations with God.

An editorial writer in an influential religious journal thinks this generation has lost the sense of nearness to God enjoyed by our fathers. He says: "America today is forfeiting God-sense. God-belief stands; perhaps is growing. But God-sense is fading out." He does not refer to anything in the nature of mysticism or spiritual ecstasies, but to "the sense of God standing by and giving instructions for a man's life,"a sense of divine approval or disapproval, of answer to prayer, of real guidance in doubt, of strenght in weakness, and of comfort in sorrow. This consciousness of close personal relations with God, which gives reality to religion because it gives reality to the unseen, certainly does not seem to be as common among religious men as it once was.

Perhaps this accounts in large measure for the disappearance of family worship from so many Christian homes, and for the decadence of the church prayer

meeting; for it must profoundly influence the devotional spirit.

This change, I take it, is in no sense peculiar to America, but is to be found wherever popular intelligence has been considerably informed by the new knowledge. The question arises whether science in making the traditional atheism and materialism no longer intellectually respectable does not inflict on religion serious and even irreparable loss in modifying our conceptions of God's character and of our relations to him. To exchange the Christian's God and Father for an impersonal something—Spencer's "infinite and eternal energy from which all things proceed," or Arnold's "power, not ourselves, which makes for righteousness"—would orphan the heart and bankrupt its joy. Any deity who would make prayer impertinent or futile certainly is not the Christian's God. Humanity needs a God who has all the love and watchful tenderness of a Father; and it needs a Father who has all the unfailing knowledge and wisdom, power, and presence of a God. Such was the God and Father of our Lord, Jesus Christ; and with such a Deity we sustain the most intimate personal relations conceivable.

The trouble lies in the fact that Christian thinking has not yet adjusted itself to the established truths of science. That old and tenacious fallacy, "will *or* law," to which we find it necessary to refer so often, still remains to plague us. This generation which has had sufficient scientific training to know that law is everywhere, under the spell of this old fallacy, has the sense of God nowhere. Laws, of course, know no tenderness; they have a universal sweep, no personal care; they, therefore, come between God and us and obscure our consciousness of him.

John Burroughs says that religion is "doomed to play less and less part in the life of the race in the future."[1] – Yes, very much less, if it does not play very much *more*. The alternative of seeing God in everything or in nothing has been forced upon us; and the issue is not doubtful. The necessities of our spiritual being and the facts of our spiritual experience would be decisive, if alone; but as was shown in Chapter I scientists are coming to see that "the laws of nature are God's modes of working" and that "the facts of nature are the incarnation of his thought"; they are coming to see that the working out of nature's processes is the out working of God's purposes. The new conception of science makes God actual, present, and active everywhere and in everything, not in a vague, or metaphorical, or metaphysical sense, but in a literal, exact, and scientific sense — as omnipresent as gravity, as ever active as the movements of the spheres, as vital as the pulse of humanity, nay, the very source of all power, of all movement, and of all life. Such a new conception on the part of scientific men must mark a new era in the life of the church. As Professor Bowne has taught us, traditional religious thought has shared the naturalistic thought which set God and nature over against each other, and has drawn a sharp distinction between the sacred and the secular. Now religion like the new conception of God must become immanent, must be universalized; like the divine power it must penetrate all life and inspire all action. "This conception," says Professor Bowne, "which is comparatively new, will be of vast significance for religious education and religious living, and for the upbuilding of the kingdom of God on earth. The universality of law and its subordination to purpose are

[1] *The Outlook*, March, 1911.

to be the keynote of the religious life hereafter. Or we might say that the recognition of the law of cause and effect in religion is to be the keynote. And this great result we owe to scientific study; and when we combine this with the immanence of God, we have no longer law as a banisher but as a revealer of God." Thus he becomes to us the supreme reality, revealed to us in the ongoings of nature and of history. All human knowledge is only a spark from the divine intelligence; all beauty of nature only a reflection of the divine radiance; all goodness, and tenderness, and self-sacrifice, and heroism — everything in human character that attracts, or inspires, or delights — is a suggestion of infinitely more in the divine character which is seeking to reveal itself for our blessedness.

What Faraday called "the very beautiful laws . . . by which we do live and stand on the earth" are God's fingers, and hands, and strong arms, by which he encircles and sustains us, and by which his love and wisdom teach and train us gladly to run in the way of his commandments. We must not forget the *training*, for without that his love and wisdom would fail.

It was shown in the first chapter that most of the mysteries of life could be explained on the supposition that God is training our wills into harmony with his own so as to establish a heavenly society on earth through which he might be revealed with a fulness and fruitfulness otherwise impossible.

It was also shown that God follows certain methods in nature with unvarying exactitude, that men might become acquainted with his methods, rely on their certainty, and learn to use his power, that is, use *him*, in accomplishing their aims; in a word, that God and his children might be most intimately associated as

co-workers, more intimately than two human beings can possibly be, in doing everyday work which is the work of the kingdom. Christian living thus becomes in the fullest sense "the practice of the presence of God," and religion is no longer denatured by the elimination of a personal Deity, providence, and prayer.

It was further shown that as these laws and forces become the servants of our limited intelligence they could not possibly be the masters of the Infinite Intelligence; and as they liberate and empower us just in proportion as we obey them, God's use of these laws could not conceivably hamper him.

Does it not appear that the revelations of science are, indeed, revelations of God by which, when we have apprehended the teaching of the kingdom, our lives will be filled much more consciously and fruitfully with his presence and his power?

The study of history shows that a great material development in civilization is *normally* followed by a corresponding intellectual advance, and that again is normally followed by a like spiritual growth. Neander says that every notable religious awakening in Europe has been preceded by an intellectual and educational awakening. Thus human progress naturally moves in an ascending spiral. There was in the nineteenth century an unequalled material development; this was followed by an unequalled illumination through science; is not the next great development to be an unequalled spiritual quickening — a new laying hold of God, as different from any previous spiritual awakening, and as unanticipated as the material and scientific developments of the past century, which were unique in character and magnitude?

The doctrine of design which for a time fell into dis-

repute has been rescued and emphasized by the teaching of evolution, and it now becomes possible to believe that all phases of nature and all events of history are related to a final purpose, that the whole world is comprised in a movement toward a goal. And when we add to this the measureless importance which the microscope has discovered in the infinitesimal, it follows that every man's life has a place in the all-comprehending plan.

Even if human life were to be measured by the insignificant span it occupies in space and time, it would still be infinitely more important than the shaping of a crystal, a leaf, or an insect's wing. And when we discover the incalculable cost, in time and suffering, of creating a free will, and of fitting it for its part in the perfect social harmony of heaven and earth; and when we accept the Master's appraisal of the least citizen of the kingdom as greater than the greatest born of woman (Matt. 11:11), it becomes impossible to doubt that "every man's life is a plan of God" as Horace Bushnell taught.

When we clearly discern that God is in nature, and science, and art, and industry, and all civilization, transforming and coördinating all into his perfect kingdom, and remember that our lives find their significance in their relations to him and to that vast whole, we discover that God is in our lives and in all our activities, that he is "nearer than hands and feet," that he is not far enough from us even to be near, because he is within us, shaping every character and life that is yielded to his will, so that at all times and in all things we sustain the closest possible personal relations to him.

Moreover, it is our high privilege to be conscious of God's presence, and to know the blessedness of con-

scious coöperation with him. The upward movement of creation has been in the direction of a higher consciousness. First dead matter; then life in its lowest form, not capable of pain and pleasure; then *animal* consciousness in sentient life; then *self*-consciousness in human life, which makes man capable of self-fellowship, of conscious harmony or discord with himself—a nobler pleasure and a fiercer pain than is possible to any brute; and then the *God*-consciousness of the divine life, which opens to us the highest fellowship and joy of which we are capable. In Jesus this God-consciousness was perfect, "I and my Father are one";[1] and he prayed that we might all be made perfect in this same oneness with him and the Father.

I suppose all Christians enjoy this God-consciousness at times, but in most cases it seems to be infrequent and dim. The old conception of life which divided it into the sacred and "secular" was hostile to it. Only the sacred cultivated the God-consciousness, and the "secular" was necessarily the greater part of life. By the social interpretation of Christianity every legitimate activity of soul and body is related to the upbuilding of the kingdom, in each of which we are co-laborers with God to that end, "whether we eat or drink or whatsoever we do." The consciousness of God, therefore, may be uninterrupted, and constantly growing stronger.

Is not this God-consciousness, made habitual in industry, in recreation, in all human life, and growing clearer, more vivid, and more blessed, to be the great distinguishing spiritual advance of the twentieth century, which shall complete the greatest spiral revolution in history, by subordinating the intellectual and material to the spiritual, thus preparing for another and

[1] John 10:30

higher development of each in the ascending movement?

This God-consciousness, which is the privilege of every disciple who is "instructed unto the kingdom of heaven," spiritualizes life, and gives to the material its true glory by enabling it to perform its proper function of ministering to mind and spirit.

We are told that "*things* are in the saddle ruling mankind"; and truly the material tyrannizes over most lives, but can be made the servant of all.

7. The teaching of the kingdom destroys materialism by giving to the material its proper place.

This has been the need of every age and of every people, but becomes the peculiar need of mankind as it comes under the influence of the new civilization.

With its bewildering creation of wealth, and the conquest of matter and space beyond all earlier imagination, the new civilization appeals to every sense with overmastering power. It is not strange that many wallow in materialism, or that many more would gladly follow their swinish example, were they not restrained by a kindly poverty.

We need not wonder that the childhood of the new civilization is animal; all early childhood is. The young infant has only animal wants; it gives not the faintest sign of intellectual and spiritual possibilities. These develop later in their respective order. "First that which is natural and afterward that which is spiritual." If later the intellectual and spiritual do not claim and at length win each its rightful rank, if the body is enthroned, and thought and will are made only the bond-servants of its appetites, the whole man, body and soul, is debased and debauched. And as the body is dishonoured and becomes diseased by being elevated above

its normal rank, so it is honoured and made wholesome when it is given its proper place as servant of the higher nature.

A splendid physique does not make a man a sensualist or a materialist. If the lower is made the servant of the higher, the more perfect the development of the body and the more abounding its vitality, the greater will be the intellectual and spiritual output.

All this is as true of the race as it is of the individual. A tribe of savages may be destitute of the beginnings of material civilization, and yet be grossly materialistic and sensual. It is equally possible for a nation to abound in material wealth without being materialistic because that wealth is made only a means to intellectual and spiritual ends.

As the new civilization extends over the earth its increasing peril is that its swelling wealth will be devoted to materialistic *ends*. Here the teaching of the kingdom points out the path through the rank jungle of our modern material development. The old individualistic interpretation of Christianity and of life places soul and body, the sacred and the "secular," the material and the spiritual, in antagonistic relations. And all the preaching of the ages has failed to show the people how they could give their lives to bodily, and "secular," and material interests and yet be triumphantly spiritual. The struggle between these opposing interests is as old as this misinterpretation of Christ, and as wide as its acceptance.

But social Christianity bids us hope and toil for a perfected world—a perfected life amid perfected conditions—a God-inhabited human society, which shall perfectly reveal his spirit of love, of service, and of sacrifice; and to this *spiritual* end, all material things,

and all human activities, are to be subordinated and thus spiritualized.

The unprecedented wealth of the new civilization is not one whit greater than the unprecedented opportunity and obligation created by the new world-life and the new world-readjustment through which we are now passing. There is abundant use for all the world's vast wealth and for all the vaster wealth that is to be in improving the environment of all mankind, and thus improving the race. Mountain chains are not for personal use; they are continental in their significance and world-wide in their climatic influence. This is the providential meaning of the stupendous material upheavals in vast mountain ranges of wealth, which are intended to send their unceasing streams down into all the lowlands of life, to make human deserts into fruitful fields which shall rejoice and blossom as the rose, and to transform the social atmosphere of the nation and of the world.

While nothing in modern civilization is more materialistic and less Christian than business, it is hardly necessary to discuss it in this connection, as it was considered at some length in Chapter IV., and as the principles which are above applied to spiritualizing the material are of course applicable to industry in every form.

Whenever materialism dominates life men live under the tyranny of the present, and the conception of immortality becomes feeble. We are told that the temper of the time looks upon immortality as a "dispensable doctrine" or at most an "academic faith." A well-known religious journal says: "What psychologists but lately pronounced a native and ineradicable instinct of the human mind . . . is now alleged to be dis-

appearing from the temper of a progressive race." Some have thought this change was due to the influence of social Christianity, and have even asked whether its exponents believe in a future life.

One of the various false antitheses of the old individualistic Christianity is "time *or* eternity." But Jesus offered no such alternative to men; and the emphasis which he laid on life here in the earth in no way obscured the heavenly life. This false alternative lies in so many minds that the emphasis now placed on everyday religion seems to have raised a question touching immortality. It seems worth while, therefore, to take a little space to show that social Christianity not only includes immortality but gives *present* reality to it.

8. The kingdom teaching, when really accepted, removes all doubt touching life after death by introducing us to an experimental knowledge of the eternal life.

The essential thought in the conception of immortality has been perpetual life; but the teaching of the kingdom lifts it to a higher plane. The essence of eternal life is its character rather than its duration. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"[1] — not to know *concerning* them but to know *them*. This is experimental knowledge, the knowledge which comes from obedience. We know them only when we begin to live their life. Jesus is not living the eternal life any more now than when he went about doing good in the flesh. His purpose and motives have not changed; and when his purpose and motives become ours — when we really know him — we also begin to live the eternal life.

The endlessness of such a life goes without saying. We cannot conceive of divine life as perishable; and

[1] John 17:3.

when that life becomes ours, we shall live as long as God lives. The purpose of that life, which is one with the will of God, will never change; and its motive, which is love, is everlasting. The incident of death changes its circumstances, but not itself. It is the eternal life before that incident as it is after.

It is to the credit of this generation that dreams of "immortal idleness" have ceased to attract it. According to social Christianity we begin here and now the work which will always be ours, namely, coöperating with God in helping to perfect existence in this world or some other. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"[1] I can conceive of no more Godlike work, and of no more blissful work; indeed, I can conceive of no *other* work for those who partake of the spirit of Christ, for everlasting love must utter itself in everlasting service.

If this be the scheme of existence, which it seems to me Jesus very distinctly revealed, and if God paid such a price as only an infinite God could pay for wills capable of self-direction which should joyfully choose him and his service, I cannot believe that when such wills have been brought into harmony with himself and with each other — a harmony infinitely costly and infinitely precious — those wills are blotted out of existence. It is said that the patron of Michelangelo once bade him carve a statue in snow. I do not believe that God, at immeasurable cost, is carving character in snow. I do not believe that just as we have learned to live we cease living, because I do not believe that the universe is an infinite madhouse, and that God is its infinite maniac. If as Browning says: "Man was made to grow, not stop," and if our spiritual life is capable of everlasting growth

[1] Heb. 1:14.

and ever-increasing blessedness, to cut off one such life would be an infinite loss to the universe.

We have glanced at the ability of the social interpretation of Christianity to meet the peculiar needs of the times in which we live. All life has power of adjustment, and the higher the form of life the greater is that power. The lower animal life has its own limited habitat, and perishes or pines when removed from it; but man has adjusted himself to all zones; he inhabits the tropics and the arctic regions; he lives on sea and land; and the different races of men in the various regions of the earth bear witness to human power of adjustment. The ability of Christianity to adapt itself to different civilizations, and to the different intellectual climates of succeeding ages, is evidence of its unique vitality, which is the vitality of truth; and its power to adapt itself to the peculiar conditions of the new civilization is new evidence of its sufficiency. Says Edward Payson Tenney: "What better test is there of a system of faith or philosophy than its ability to adapt itself to a new age without utterly cutting itself off from its own past, or rather to create a new age by normally unfolding new life and unsuspected powers, so gaining a new hold upon mankind?"[1] This is precisely what Christianity is doing at the present time by developing the social interpretation of the religion of Jesus Christ.

9. His teaching concerning the kingdom of God and its coming in the earth not only affords the true social ideal, and the fundamental social laws by which alone the great social problems can be solved, it also supplies the needed enthusiasm, and inspires complete assurance that this social ideal will be ultimately realized.

With many people the Christianity of to-day is little

[1] "Contrasts in Social Progress," p. 359.

more than a religious sentiment. If it is to become the saviour of the new civilization, it must become a burning enthusiasm. The church calls for a revival of faith that there may be a renewal of power. It tries mechanical methods to "get up" a revival; it resorts to a grotesque evangelism to arouse enthusiasm, but such an enthusiasm soon burns itself out, leaving cold ashes of indifference. Let us be rational. The nervous excitement of the crowd is not the power of the Holy Spirit. Men cannot be moved to a worthy purpose without worthy motives; and there cannot be a lasting fire of enthusiasm without a permanent supply of fuel. There is at hand, available for every Christian man and woman, a motive capable of kindling an undying passion of enthusiasm. "To be enthusiastic about the church in its present condition," says Professor Bruce, "is impossible," but it is easy for any one to be enthusiastic who has seen and accepted the vision of the kingdom of God fully come in the earth—the nations, forever saved from war, and pestilence, and famine; the people, forever delivered from every form of selfishness and, therefore, from vice and crime, from covetousness and oppression, from every form of moral evil and of wretchedness; the world glorified by the ever-conscious presence of God in every life, and all human activities a heavenly harmony which is a revelation of the divine indwelling trinity of love, service, and sacrifice.

To the unaccustomed mind the vision is too great, too sublime, too heavenly for earthly realization; faith staggers and imagination fails. But reason and revelation alike bid us not to be disobedient to the heavenly vision. If the vision is new, so also is there a new knowledge and a new altruism[1] — new light and new

[1] See "Our World," Vol. I, pp. 58-83.

motive power to overcome the old ignorance and selfishness. This vision comes to us not as a beautiful dream but as a revelation of the divine purpose made manifest in the kingdom teaching, and confirmed by the new revelation of the divine method — the laws by which human existence and the conditions of life may be indefinitely improved. Moreover, evolution points directly to the same consummation that the social interpretation of Christianity finds in the teachings of Jesus, namely, the coming of the kingdom of God in the earth. Professor John Fiske confidently declares that "the perfecting of humanity is to be the glorious consummation of nature's long and tedious work."[1] Thus the doctrines of evolution and of social Christianity confirm each other, one as the true interpretation of God's revelation in nature, the other as the true interpretation of God's revelation in the Scriptures.

As the vision becomes less unaccustomed and more confirmed, we dare to hope that human life here is not simply disciplinary, that the race is not undergoing a prison sentence, but that it is constantly developing toward the divine ideal, and its glorious possibilities begin to kindle enthusiasm. We find ourselves in possession of a great and growing hope, and hope is not only characteristic of youth, it keeps one young. Youth and age indicate not the tale of years but attitudes of mind. Youth looks forward and presses on; age looks backward and ceases to grow. Very few realize their hopes for themselves. As long as they are inspired by hope they struggle on; but hope long deferred at length makes the heart faint, and with courage lost the struggle is given over. It is then that men lose their buoyancy and elasticity; their work becomes routine; they have entered

[1] "Destiny of Man," p. 31.

the twilight, and begin to dream of the past. A church which has not a great and confident hope for itself and for humanity cannot be enthusiastic, and a church which cannot be enthused has already become decrepit. The great hope of the kingdom's surely coming serves to keep one's face to the future, and to keep one young. To-day is better than yesterday, and to-morrow will be better than to-day. Our personal hopes may be dashed, but that is comparatively a small matter, because *the kingdom is coming!*

A growing hope, ever pressing on to an increasing fulfilment, is followed by a "bubbling joy" as a ship is followed by its foaming wake. An habitual joy, such as a glowing hope of the kingdom gives, not only honours God by its gladness but adds a vast resource of power, for one can do twice as much work without breaking when that work is a constant delight as when it is a constant drag.

An habitual joy is not such an impossible thing as many think, nor is it simply a matter of temperament; the consciousness of God and his guidance, and the unfailing hope of the kingdom keep the cup full, and when the cup is brimmed, a few drops suffice to overflow it.

At length a growing hope and an increasing confidence of the kingdom becomes a fixed assurance; and if a magnificent possibility is enough to kindle enthusiasm, what shall we say of a magnificent *certainty?* Surely the new hope, the new joy, and the new assurance afford an unfailing supply of fuel for the new enthusiasm.

There have been a thousand noble enthusiasms which have inspired great deeds, great lives, great deaths — love of God and man, love of country, love of liberty, love of knowledge, love of spiritual beauty. The ideal

world includes them all and more — all that has inspired the dreams of poets, the vision of seers, the longings of saints, the labours of philanthropists, the zeal of reformers, the faith of missionaries, the loyalty of martyrs, the holy joy of apostles, the ineffable love of Christ — all *that* is included in the kingdom of God fully come in the earth. Think of all the noble impulses of which the human heart is capable merged into one mighty passion for humanity — *that* is the new enthusiasm which the vision is capable of inspiring.

Surely the kingdom teaching is

> "A lever to uplift the earth
> And roll it in another course."

CHAPTER XII

THE KINGDOM TEACHING AND A WORLD-RELIGION

The twentieth century is witnessing the birth of a world — a new world-life.

The fundamental law of social evolution is, first, differentiation, then coördination into a higher organism. We have already seen[1] that from the beginning of life on this planet down all the ages until the nineteenth century, the widening stream of tendency set toward diversity, multiplying customs, languages, laws, religions, philosophies, industries, institutions, forms of government, nations, races, civilizations. We have seen that conditions which for many thousands of years tended to diversity have now been superseded by conditions which tend to oneness.

The nineteenth century will be recognized as marking the commencement of a new era in the world's history. With it began the work of world coördination, which will continue until the new world-organism is complete. Already a new world-consciousness is beginning to awake, a new world-conscience is beginning to utter itself, a new world-public opinion is beginning to take form, and a new world-spirit is making itself felt. This new spirit with noble impulses is feeling after a world-ideal and a world-religion suited to the new world-life, but it lacks eyes.

Let us look at this great world-problem through the

[1] "Our World," Vol. I, pp. 8–18

eyes of three distinguished thinkers, whose different points of view — that of the historian, that of the philosopher, and that of the theologian — may be said to give us three dimensions.

The historian, not a mere chronicler of happenings, but an interpreter of facts and events, who discerns world-tendencies, and sees the centuries linked together into a mighty chain of causes and effects, may be said to give us length of vision. The philosopher, critically familiar with the great philosophies of the world, from that of Plato down to our own times, and grasping principles which apply throughout the universe wherever the laws of thought obtain, may be said to give us breadth of vision. And the theologian, who in the high altitudes of speculative thought has never lost the glow of spiritual warmth, and who shows that discernment of the deepest truths of life which can come only from experience, may be said to give us depth of vision. The three representative men whom I have selected to speak to us are Frederick Harrison, Professor Rudolf Eucken, and Professor William Newton Clarke.

Mr. Harrison, after enumerating some of the great problems of modern civilization, says: "The ground is all prepared, the materials are abundant and sufficient. We have a rich harvest of science, a profusion of material facilities, a vast collection of the products, ideas, and inventions of past ages. Every vein of human life is full. . . . We need now only harmony, order, union; we need only to group into a whole these powers and gifts: the task before us is to discover some complete and balanced system of life; some common basis of belief; some object for the imperishable religious instincts and aspirations of mankind; some

faith to bind the existence of man to the visible universe around him; some common social end for thought, action, and feeling; some common ground for teaching, studying, or judging."[1]

Professor Eucken, feeling the losses which in recent years have been inflicted on the commonly accepted forms of the Christian religion, and its inability to meet present demands on it, says: "In taking up the task of remodelling Christianity (*merely* in its *forms*) we are acting on behalf of religion. We are not criticising for the sake of criticism, but we are longing to come to an everlasting 'yea.' We do not want less, but more, religion. New social problems are awaiting their solution. Serious inroads are made on Christianity, and what is of still graver importance, the whole of our people are making them. And I assure you that Christianity can only grapple with these difficulties by absorbing and employing *all* the results and fruits of the 'world-historical' work of humanity at large."[2] Again, speaking of the stage of development before there is any desire for an "all-comprehensive" life, he says: "All the single elements and processes exist *alongside* of each other, forming a merely casual net of relations. But human life is more than that. We can rise above the limitations of the particular and can view the 'whole of life.' Our mind is fit to deal with humanity at large and with the very infinitude of the universe. The whole of reality is our problem. In this struggle for life man strives after greater things than mere self-preservation. He is capable of establishing a communion with all men and all things. He can place himself in their position. He can find his truest self in

[1] "The Meaning of History," p. 75.

[2] "Religion and Life," pp. 40, 41.

others, yea, even in the whole of the universe. The result is an almost instantaneous liberation of his life from the limitation of the particular; he expands and grows above himself."[1] And once more he writes: "The union of the Divine and the human nature is the fundamental truth of religion. . . . With this new phase life is completely renewed and elevated. Man becomes immediately conscious of the infinite and eternal, of that within him which transcends the world. For the first time the love of God becomes the ruling motive of his life, and brings him into an inner relation with the whole scope of reality."[2]

Turning now to Professor Clarke, we read: "The final faith . . . must be able to live in new ages as they unfold, with new presuppositions and new developments of life. It must, therefore . . . be simple, transparent, spiritually obvious, and intellectually uncomplicated."[3] He says further in the same article: "That we may live with the God and Father of Jesus Christ, a God all holy and the fount of holiness, the hater of our sin, the lover of our souls . . . the inspiration and guide of all sound life . . . that we may live with him as our Father, and find him the inspiration at once of morals and of religion, both to the single soul and to the human race; that this God, brought home to us in solemn and tender relations by Jesus Christ in his life and death, is the God with whom all human beings have to do from the beginning and forever, and that if all sin were past, and remedial grace no longer needed, he would still be the same glorious God, sufficient to the perfect life of a perfect uni-

[1] "Religion and Life," pp. 14,15.

[2] "Religion and Life," pp. 6, 7.

[3] *The Homiletic Review*, February, 1911, p. 105.

verse: — this is the final faith."[1] And finally, to correct the very common belief that this intimate relation of the individual soul with God is the whole of religion, Doctor Clarke says: "From considering God in the inner life, we turn to think of God in the open life, and especially in the common life of mankind. It is an old misunderstanding of Christianity to suppose it a religion of the individual alone. There is a passage in Augustine, in which an inquirer for truth is asked what it is that he desires and prays to know; and he declares that it is 'God and the soul.' 'Nothing more?' his companion asks, and 'Nothing whatever' is the answer. That religion is a matter between God and the soul alone has never been a doctrine of Christianity, but it has been a frequent impression among Christians, fostered by much true but partial teaching. But if one wishes to see God in the light of Jesus, it is not enough to look above and within: one must look also without and around. God, the soul, and the men with whom we live form a triad not to be diminished, if we desire to know any one of the three aright."[2]

The essentials of a world-religion which I would name are all in perfect harmony with the above, and in some instances only express substantially the same ideas in different terms.

1. A world-religion must have all the simplicity and comprehensiveness of fundamental truths, applicable to all peoples in all ages.

2. It must afford the noblest ideals, both individual and social.

3. It must consist not in ritual nor in doctrine, but in life.

[1] *The Homiletic Review*, February, 1911, p. 107.

[2] "The Christian Doctrine of God," p. 255.

4. It must unify human life with the divine.

5. It must unify the individual life.

6. It must unify the life of society and of the world.

7. It must square itself with all of the known facts and truths of science, and compose the time-long conflict between the material and the spiritual.

8. It must make room for all possible progress both of the individual and of society, if this world-religion is to be the final religion.

The social interpretation of Christianity, it seems to me, meets all of these conditions, and fully comprehends the height, and depth, and length, and breadth of the great world-problem, the different dimensions of which were stated by the three thinkers quoted above.

1. The social interpretation of Christianity has all the simplicity and comprehensiveness of fundamental truths required by a world-religion applicable to all peoples in all ages.

In the preceding chapters of this volume it was shown that the moral problems of the individual and of society all come from the will.

Every law of created existence, whether moral or physical, is an expression of the will of the Creator.

The divine will is self-consistent. We can no more imagine God's laws in conflict with themselves than we can imagine a falling out among the laws of mathematics. Every discord, then, in all the universe comes from that which alone in the boundless creation is free to disobey, namely, a will.

The divine will is also benevolent. Every created thing, therefore, including the free will, is an expression of that benevolence, and every real evil in the universe springs from the ignorance or self-assertion of a free will.

The fundamental elements, then, of the great world-

problem, which includes all lesser ones, are the divine will and human wills; and the solution must be found in knowledge and in obedience.

That wonderful word of the Master, "If any man wills to do his (God's) will, he shall know of the doctrine,"[1] contains all of the fundamental elements not only of the great world-problem but also of its solution — the divine will, the human will, obedience, and spiritual knowledge. Nothing could be more fundamental; nothing could be more simple; and so long as God is God and man is man, nothing can supersede it. Where in all the sacred writings of ethnic religions, where in all the philosophies, ancient or modern, where in the entire range of human thinking is there another single sentence of which the above can be said?

2. The social interpretation of Christianity affords the noblest possible ideals, both individual and social, necessary to a world-religion.

Carlyle says that the choice of our ideals is the most important step in life. Its importance consists in giving direction, and setting a limit, to endeavour. One's supreme ideal is to him the most desirable thing in life. It inspires his efforts and fixes his aim; and that aim is high or low according to the elevation of his ideal. Moreover, the strength of the desire, which constitutes the motive to endeavour, is determined by the distinctness, the vividness of the ideal.

Every religion has its ideal which determines the character of its influence, whether elevating or degrading; and the strength of the grasp of that religion on its adherent depends on the grip with which its ideal lays hold of his imagination. The early Christians looked for the end of the world as at hand, and the ideal which

[1] John 7:17.

they expected soon to realize was the blessedness of the Christian's heaven. It was, therefore, easy for them to say that naught which they possessed was their own, easy to congratulate each other when one of their number passed on, and not difficult to meet the wild beasts of the arena, and accept the crown of martyrdom. When Mohammedan soldiers expected that the immediate reward of every Mussulman who fell in battle was a sensuous Paradise they rushed on death.

Men easily make a glowing ideal their religion and cheerfully sacrifice themselves for it. Military glory intoxicated the soldiers of Napoleon and made them eager to die for him. The Nihilists of Russia, and the anarchists of every land deem it glorious to die for their ideals. All such sacrifices are a tribute to the nobility of human nature, and at the same time a mournful reflection on an individualistic Christianity which has failed to furnish the world with a true and worthy social ideal.

Jesus gave to the world the highest possible ideal of character and life. The strength of Christianity resides in the truth of those words, "He that hath seen me hath seen the Father."[1] "God manifest in the flesh"[2] is the Christian ideal of human life. But an individualistic Christianity has discovered only an individualistic Christ; and "a fractional Christ cannot yield a whole Christianity." The prevailing type of Christian faith has failed to give the world a social ideal. In most communities in Christendom certain evils are accepted as necessary. Excepting those places where the new social spirit has made itself strongly felt, the prevailing conviction is that of course there must be

[1] John 14:9.
[2] I Tim. 3:16.

drunkenness, and of course there must be vice and crime and poverty; and the most that is attempted or hoped is to restrain them within the customary bounds.

In these latter times, Joel's prophecy, "Your old men shall dream dreams" and "your young men shall see visions"[1] is finding its fulfilment. The middle aged, however, are conspicuous by their absence from this prophetic word. It is the man in middle life who has neither dreams nor visions. He is absorbed by the hard practicalities of life. Noble ideals are among the "childish" things which he put away when he became a man. He now deals only with realities; and only those things are real which he can walk around and knock with his cane.

The individualistic interpretation of Christianity no longer appeals to the imagination of youth who are capable of a generous and contagious enthusiasm. Socialism with a splendid social ideal is sweeping into its ranks many tens of thousands of young men who have "seen the vision," and multitudes of them are finding in socialism a new religion which they are propagating with unstinted devotion.

When we have in our churches Christ's social ideal, it will not be difficult to win the young men who are attracted by visions of a transformed society, and to enlist them not in the propaganda of "Christian socialism" so called, but in the glorious work of social Christianity; and when this Christian social ideal lays hold of the middle-aged men of affairs, and they, too, see visions of the kingdom of God come in the earth, immense changes in the industrial world will make haste.

Heretofore human progress has been unintelligent, and for the most part unintended, wrought by the un-

[1] Joel 2:28.

known laws of evolution. Now with the coming of a world-consciousness, a world-conscience, and a world-industry, there is being laid on us a world-responsibility, and God is handing over to us the direction of the world-life as a part of the world's education. The new knowledge is giving to us more and more the command of the future. Says Doctor Saleeby: "We are reaching toward, and will soon attain in very large and effective measure, nothing less than a *control of life*, present and to come."[1] If then religion is to mould this world-life, it must have the highest possible world-ideals to inspire and guide its aims.

There can be no higher ideals than those presented by the social teachings of Jesus. "Be ye perfect as your Father who is in heaven is perfect." "Thy will be done in earth as it is in heaven." Whatever the world's progress, it can never outgrow the perfection of God as the individual ideal, or the perfection of heaven as the social ideal.

Is the perfect world that is yet to be immeasurably remote? Ideals are always distant, and the nobler they are, the more distant. But the longer the journey, the greater the need of mending our pace, and of knowing where we are going that we may choose the shortest road.

3. The social interpretation of Christianity shows that the religion of Jesus consists not in ritual nor in doctrine, but in life, which must be true of a world-religion.

Christ prescribed no forms nor ceremonies, and inculcated no creed, but, as we have seen, with tireless reiteration he insisted on obedience; that is, he laid constant emphasis on life.

This is precisely what is demanded by the new knowl-

[1] "Woman and Womanhood," p. 86.

edge. As we saw in the preceding chapter neither ceremonial nor profession satisfies the demand for reality in religion which under the influence of the scientific spirit and method has now become widespread and insistent.

There seem to be three permanent elements in all religions, namely, feeling, belief, and action or obedience. But while these three elements will probably always remain, the emphasis placed on any one of them determines the character of the religion, and indicates its stage of development. Thus a religion in which feeling predominates magnifies forms of worship which appeal to the senses; æsthetics are prominent; the religion is ritualistic, and the wrong doer is one who violates prescribed forms and ceremonies. A religion in which the great emphasis is placed on belief magnifies the creed; orthodoxy is deemed the test of character, and it is the skeptic on whom anathema is pronounced. A religion in which great emphasis is laid on obedience expresses itself in life, and character is tested by the application of moral law to conduct.

The first type has its principal seat in the sensuous or physical nature; the second in the intellectual, and the third in the moral and spiritual nature, that is, in the will; which marks their respective rank, and their order of evolution. The earliest religions were ritualistic. For many hundreds of years the Christian church emphasized creed, and still emphasizes it strongly, but it is now rapidly rising to the third and highest plane, that is the moral and spiritual, where the emphasis is placed on life. Religion is dealing with realities, and must itself be real. The test is not form but substance, not creed but experience, not profession but life.

Evolution like revolution does not move backward. Never in the future can a religion which is predominantly ritualistic or dogmatic meet the world need.

4. The Christianity of Christ unifies the human life and the divine, as is required of a world-religion.

Such a religion must meet the needs of all ages as well as of all nations. It must have a backward as well as a forward reach; that is, any principle by which man is brought into harmony with God is as old as man's need; and has been applicable always and everywhere, on pagan as well as on Christian ground. Was the primitive man any less the child of God than the Prodigal son of to-day who has not yet returned to his Father's house? Is the "infant crying in the night" any less his father's child than in mature years when he is capable of entering into fellowship with his father?

Man did not become man until he had some sense of right and wrong and was possessed of a will free to choose between them. Through that freedom there entered into human life one of the most tremendous facts in the universe — the fact of sin, which comes between God and man and prevents their oneness. Sin did not take God by surprise; and provision for it was not an afterthought. The moment man became a responsible being — capable of sin and therefore capable of salvation — that moment salvation was awaiting him, though a naked savage, in the choice of what was to him the clearest expression of the will of God; or if, as yet, he had gained no conception of God, in the choice of what was to him right. By such a repeated choice any human being, by whatever name we call him, gains increasing light until he comes into a real, an experimental, knowledge of God.

A missionary to the Chippewa Indians, Rev. George

Wright, told me years ago that he was once preaching on "A New Heart" to a company of civilized Indians, near the head waters of the Mississippi, when a "blanket" Indian entered and listened intently. When the missionary had concluded, the stranger arose and asked permission to speak. "I could find no peace," he said, "because I had sinned against the Great Spirit. There was no peace in the tepee, no peace in the hunt." At length he went far into the woods alone, and knelt in the snow. He prayed to the Great Spirit, and such was his struggle with himself that in the intense cold of that northern winter great drops of sweat stood on his face. "Then," said he, "I gave myself up to the Great Spirit, and a great peace entered my heart. Isn't that what you mean by a '*new* heart?'" A savage, who had never come in contact with civilization and who had never heard of Christianity, had learned by obedience, self-surrender, that which Nicodemus, master in Israel though he was, did not know. He had never heard of Christ, but had been crucified with him. And who can doubt that with the death of self-will he had been born again?

That great word of Jesus: "If any man wills to do his will, he shall know of the doctrine" was as true of the remote past as it is of the present or will be of the future. It is the law of spiritual knowledge; and "any man" is broad enough to embrace all races and all ages.

Let us not seem to imply that the redemption which is in Christ was unreal or needless. In the love and plan of the Father, the Lamb was "slain from the foundation of the world."[1] The atonement, whatever it may have meant on the divine side, was already made when the first sinner needed it. That atonement —

[1] Rev. 13:8.

the bringing of two wills, divine and human, into oneness — was the supreme need of humanity, and the life and death of Jesus were of measureless value to that end. The revelation of God in Christ came as soon as the world was prepared for it; and the at-one-ment of wills was made possible as soon as there was need of it.

Jesus created no spiritual laws or truths. He was the great revealer of spiritual laws and truths which existed when man came into being. Doctor Clarke says: "Christianity is the final faith . . . but this is not because it brings us a new God, or reforms the relations that God sustains to us; rather because it reveals the real God and his real attitude toward humanity." And again he says: "Must not the final faith be a great perception? Can it be a final form of doctrine?" [1] I would rather say that the final faith — and therefore the universal faith — is *obedience*, through which, according to Jesus, spiritual perception comes.

All that God requires of any man is obedience according to his knowledge: for a loyal will may err, not "understanding what the will of the Lord is." [2] Even when sin is forever past, this simple religion remains the same and sufficient — an obedience ever becoming more complete and blessed because of ever-increasing knowledge, and a knowledge of God ever increasing and more glorious because of more complete obedience.

Is not such an experimental religion a *life* rather than a "faith" — an endless experience of growth in the knowledge, the love, and the likeness of God. The greater our knowledge of him, the more intelligent is our love (and surely loving God with "all the mind"

[1] *The Homeletic Review*, February, 1911, pp. 106, 107.

[2] Eph. 5:17

does not necessitate loving him with less than all the heart; love does not need to be blind in the presence of infinite beauty); and the more we love him, the more like him do we become; and the more like him we are, the better do we comprehend him. And thus by an ever-enlarging and ascending spiral of life and growth we rise to a larger and loftier oneness with God.

This oneness with God is accompanied by consciousness of him. And with an increasing knowledge of his purposes and coöperation with them, there is a growing consciousness of oneness not only with God but with all those who have entered into oneness of purpose with him. Thus is realized the coming oneness of the world-life with the divine.

"If God makes even 'the wrath of men to praise him,' all human activities may be said to form a mighty hallelujah chorus. But multitudes join in this praise as did the morning stars when they 'sang together,' without intention or desert. When men generally have risen to the consciousness of God, the pursuit of science, legislation, business, manufactures, agriculture, art — all human activities — will enter into the harmony of the divine plans for perfecting the race not because they are *overruled* by infinite wisdom, but because men consciously and intelligently co-labour with God to this glorious end."[1]

5. The Christianity of Christ unifies the individual life, for which a world-religion must provide.

The true life must have that wholeness expressed by Paul's noble word, "one thing I do." As Luther contended, the religious life must serve God, not simply in

[1] The writer's "The New Era," p. 249. For the development of the God-consciousness as the next great upward step, see "The New Era," pp. 248, 249.

certain occupations set apart from the common life of humanity, nor at certain times and specified places, set apart in the lives of individuals, but in all vocations and at all times. It must sanctify the so-called secular, making the entire life one, and all activities sacred.

All of our instincts and natural impulses are implanted in us for the preservation and education of the individual, and for the perpetuation and development of the race; but whether they issue in good or evil depends, as the issue of all power depends, on control and direction.

Out of these instincts and impulses, some of them egotistic and some altruistic, some of them belonging to the physical nature and some to the spiritual, have grown certain antitheses which have had powerful influence in shaping religious and philosophical systems; for instance, soul and body, temporal and eternal interests, the sacred and the secular, the material and the spiritual. There results the conflict, so familiar to us all, between desire and duty, between inclination and judgment, between self-interest and the interest of others, between the higher and the lower self — a sense of duality and struggle so strikingly recorded by Paul: "For that which I do I allow not; for what I would, that I do not; but what I hate, that do I." "For the good that I would I do not; but the evil which I would not, that I do." "O wretched man that I am! Who shall deliver me from this body of death?"[1] — as if he were chained to a corpse.

Stoicism in philosophy and Buddhism in religion have sought to end this conflict of life by destroying natural desires. Monasticism attempted to escape from the struggle by escaping from the world. Epicureanism

[1] Rom. 7: 15, 19, 24.

thought to solve the problem by ascertaining the precise measure of restraint and of indulgence which would yield the largest outcome of pleasure. Protestant Christianity, in spite of the teachings of the great reformers, accepted an evil inheritance from the Roman Church, and recognized a distinction between the sacred and the secular. The latter was allowed "within proper limits." Six days in the week were secular and might be used for self "within proper limits." Business was secular, and the wealth acquired by it might be used for self-gratification "within proper limits." Recreation was secular and might be indulged in "within proper limits." But this standard has varied widely between different individuals, and still more widely between different generations. Instead of being a general principle universally applicable, it has proved to be an arbitrary rule of private judgment, affording no light, and resulting in constant compromise and injury to the conscience.

Millions have gained the Christian's peace by reconciliation to God, and by more or less completely suppressing a part of their own God-given nature. A vast amount of material which God gave to be built into the Holy City has been cast on the rubbish heap and destroyed, to the measureless loss of the kingdom and of its citizens, who as a result have lived fractional lives, more or less impoverished and weakened. Instead of *all* the powers of body and soul being harnessed for the work of the kingdom, some have been busy holding down the others and choking them into submission, and only the remaining force (if there were any remainder) was available for service. The individualistic philosophy could not satisfy the entire life, nor utilize all of its resources; hence for ages there has been a vast and

lamentable waste. Even Christian men who have said with Paul, "one thing I do," and by concentration have done much, have generally accomplished far less than they might have done. Their "one thing" has been only a minute fraction of the kingdom, and failing to see its relations to the glorious whole, their lives have been more or less belittled, and they have missed the inspiration, the joy, and strength of conscious identity with a vast and triumphant movement.

The conditions of modern civilization aggravate the waste referred to above. We hear much, and none too much, of the conservation of the nation's natural resources. We hear of scientific management, and of the increased efficiency which results from eliminating waste of motion, time, and strength. But the most appalling waste in the world is that of human life. I do not refer to the death rate which is so painfully exaggerated by criminal carelessness, but to resultless lives, barren days and months — lives frittered away by their owners, or lives which are only partially fruitful. Thousands of scientific minds in the world are studying to utilize every possible ounce of electrical and steam power, but every community suffers floods of vital energy (by far the most costly and precious form of power in the world) to run to waste daily. Few lives produce one half of the results possible to them: and rare indeed is the man who in his declining years is at all satisfied with his life's output.

In our exceedingly complex civilization, with its multiform and often conflicting claims; with our field of observation widened by the press until our knowledge of most of the subjects which interest us is necessarily superficial; with a specialization of occupation, and a division of labour which inevitably narrows the scope of

our activity, we are in great danger of losing our sense of proportion and our perspective. We stand in profound need of a generalization wide enough to embrace all human life; moreover, for the organization of the life of the individual into a whole, every one needs a supreme purpose which is clearly conscious, well defined, and comprehensive enough to include all legitimate human interests in its scope, and at the same time strong enough to enlist all powers and resources in its realization.

Now *the Kingdom of God*, as defined by the social interpretation of Christianity, affords precisely the needed generalization; and to the regenerate man, who alone is really unselfish, it furnishes precisely the needed purpose in life. As the kingdom fully come means an ideal life here on the earth, it includes the perfecting of the race, which cannot be realized so long as the body is imperfect. As we cannot imagine a conflict between any of God's laws, his will done on earth as it is in heaven means the perfect harmony of life, the physical serving the intellectual, and both serving the spiritual, so that a normal use of all our powers results in the unity of life, the whole being organized and directed for the accomplishment of the full coming of the kingdom, which is the supreme aim.

Seeing life whole, which thus becomes possible, gives significance and dignity to the commonplace, which is the greater part of most lives. Few things are more trying to a large minded person than the pettiness of ordinary, everyday life. There are so many little things which seem utterly inconsequential, but which nevertheless must be done over and over again. They are almost grotesquely unequal to our powers of mind, absurdly beneath our possibilities. This is especially

true of women and of domestic work. Their lives often seem to them made up of little but necessary nothings. Such occupations are belittling unless we can see their large relations. In the production of a great painting there are numberless minute strokes of the brush; but such work does not fret the painter, nor does it belittle him, because he has a vision of the beautiful whole to which each brush stroke makes its contribution. Nothing which is necessary to a noble result can be counted ignoble. Every means which is essential to an important end is itself important.

With everything in life made a means to the supreme end, the old duality and discord cease. Time and substance, activities and vocations are no longer divided into sacred and secular. Everything is either sacred or unholy. Whatever cannot be done to God's glory must not be done at all. With this conception of life, and with body and soul, time, and possessions consecrated to its realization, men find it quite natural, whether they eat or drink or whatsoever they do, to do all to the glory of God. Religion permeates work and play, industry and politics, all legitimate human activities and institutions, because all have their proper place in promoting the supreme end in realizing the glorious vision of the kingdom of God fully come in the world.

Thus the full acceptance of the teaching of the kingdom both by intellect and will makes not only conceivable, but distinctly possible, a life as seamless as the unrent garment of our Lord, and knit of a single thread of unbroken purpose.

6. The Christianity of Christ unifies the life of society and of the world, for which a world-religion must provide.

(1) The new world-life which is rapidly developing demands a world-religion which is capable of harmonizing its conflicting interests and of affording a principle broad enough for the organization of its multiplied and diversified activities.

Individuals, classes, nations, and races have their respective problems, which are incapable of complete solution apart from the world-problem; and the more the world-life develops, the more intimate will be the relations of its various members, and the more interdependent will they become. As members of one body, one member cannot say to another: "I have no need of thee"; and when one member suffers all the members suffer with it. Race antagonism is growing with the increased friction of closer contact; national jealousy and fear are swelling the crushing load of militarism; class struggles in the industrial world are becoming more widely organized and more violent; and individuals in increasing numbers are unable to adjust their old theories of life to the changed conditions.

These disorders cannot be cured by local treatment. Compromises, and arbitration boards, and international treaties and tribunals are not remedial. Something is needed which is sufficiently fundamental to be all-comprehending. A writer in the Encyclopædia Britannica, who shows great insight and breadth of vision, says: "We believe that no partial synthesis is possible, but that an economic reorganization of society implies a universal renovation, intellectual and moral no less than national. The industrial reformation for which western Europe groans and travails, and the advent of which is indicated by so many symptoms (though it will come only as the fruit of faithful and sustained effort), will be no isolated fact, but will form one part of an

applied art of life, modifying our whole environment, affecting our whole culture, and regulating our whole conduct — in a word, consciously directing all our resources to the conservation and elevation of humanity."[1]

This is precisely what is proposed by social Christianity, which adds to the programme of reform the needed motive by inspiring men with the spirit of love, service, and sacrifice, and which also supplies all the sanctions and inspirations, all the assurance and strength of a religious faith.

It is as encouraging as it is significant that Christian men of many lands are accepting the social interpretation of Christianity as the real religion of Jesus, and recognizing its world-purpose and its social character as constituting it the needed world-religion. Professor Ragaz of Zurich wrote not long ago: "It is wonderful and worthy of remark how in every country there are groups of utterly unrelated peoples occupying themselves with the same thoughts, studying the same problems, and seized with the same enthusiasm. Their hope and joy is the kingdom of God on earth." This he finds to be the case in every country in Europe as well as in America.

When we have accepted the divine programme and have become intelligently and heartily identified with God's plan; when we see that it is a vast whole, of which the nations are interrelated parts, and that through the ages "One increasing purpose runs," it wonderfully enlarges, dignifies, and enriches life. If the men who open the trenches in which are to be laid the deep foundations of a majestic cathedral know nothing of the architect's plans, or have no interest in the coming

[1] J. K. Ingram, LL. D., Trinity College, Dublin, in Encyclopædia Britannica, ninth edition, Vol. XIX, p. 401.

structure, they are simply day labourers digging dirt. There is nothing enjoyable, or ennobling, or inspiring in their work. The most that can be said of it is that it earns for them an honest living. The sweat of their faces bears witness that the curse pronounced on Adam's toil still rests on the drudgery of his descendants. But give to the humblest labourer a vision of the temple that is to be, the strength and beauty of its columns, the grace of its springing arches, the glory of its storied windows, the delicacy of its stone traceries and oak carvings, the harmony and beauty of the whole, and let this humble labourer come into full sympathy with its sacred uses, and how his work is dignified and glorified. He is no longer toiling simply for bread that shall satisfy the hunger of a day, he is helping to build a cathedral which for centuries shall minister to that which is noblest in man; and in all the exalted service of the coming ages this humble labourer has a part.

Most of mankind spend their years in getting a livelihood; and even after industrial abuses have been corrected, so long as the daily tasks of the many are commonplace, their lives must be commonplace. But when the daily work becomes the glad service of the world and of the ages, the common life of the common people will be redeemed from dreary monotony.

The social interpretation of Christianity not only recognizes the oneness of the cosmic design, but makes room for every human being as a precious part of the infinite whole, not to submerge and lose him in it, but as he gains the world-consciousness to give him a certain sense of proprietary right in the whole. "All things are yours," said the apostle, "Whether . . . things present, or things to come; all are yours."[1] This was

[1] I Cor. 3:21,22.

said to believers who had surrendered everything; "as having nothing, and yet possessing all things."[1] Jesus said that every one who left home, and family, and possessions for his sake, should receive "a hundredfold," not "in the world to come," but "now in this time."[2] Surely he did not mean that "brethren, and sisters, and mothers, and children" were to be multiplied by one hundred. When we have entered into the largeness of the kingdom, we discover that all things are related to it; and as the kingdom is ours, all things are ours. Because we are heirs of the kingdom we are heirs to all that belongs to the kingdom. In this vast organization every part serves every other part, and hence all serve us. "And we know that all things work together for good."[3] Life is marvellously enlarged and enriched, and we begin to understand what it means to be not only citizens of the kingdom but children of the king.

The mind expands or shrinks to the measure of its ultimate object. If that object is self, the persistent concentration of endeavour on a point shrivels the nature. If that object is the kingdom of God, the mind becomes accustomed to thinking in world terms, and the whole nature grows in its contemplation of the perfect ideal of a redeemed society, and in its devotion to that end; the conception of life and its meaning, like diverging rays of light, are ever more inclusive; and as one comprehends more of the divine plan, and becomes more consciously and intelligently a co-labourer with God for its accomplishment, one gains a growing sense of comradeship with God.

[1] II Cor. 6:10.
[2] Mark 10:29, 30.
[3] Rom. 8:28.

(2) The contemplation of the kingdom also projects our interest into the endless future. Most men live precisely as if the race had no future beyond that of their own children or grandchildren. But "Every generation for itself" is as immoral as "Every man for himself"; and "After us the deluge" is only another version of "The devil take the hindmost." Sir Boyle Roach was quite right in thinking posterity had not done much for most of us; but it will do a great deal for us if it moves us to shoulder out our sky, pry out our horizon, and accept our responsibility for the future of the race. When we recognize ourselves as having a place and a work in a cosmic design which is to be wrought out with ever-increasing meaning, beauty, and glory throughout the ages, it breaks the tyranny of the present, and makes it possible to feel as real an interest in people who will live 5,000 years hence as in those who live 5,000 miles hence. Indeed, we may do vastly more for those who live in the remote future than for those who live in the remote present.

And I may add that when the future becomes real to us, it is easier to labour and to wait; easier to be patient with others and even with ourselves; easier to wait for the explanation of mysteries until we have grown to their comprehension. With our lives related to an endless future, why should we be impatient to understand all things to-day?

(3) The kingdom teaching further manifests its fitness to meet the requirements of a world-religion by affording the true basis of religious fellowship for all peoples. Jesus said: "For whosoever shall do the will of God, the same is my brother,"[1] thus making the condition of Christian fellowship identical with that of citi-

[1] Mark 3:35.

zenship in the kingdom. All of every age, of every nation, and of every religion who have surrendered their wills to their highest conception of God are accepted by Christ as brethren. How catholic, how simple, how fit a fellowship for the world-religion! I wonder if churches which set up other conditions have ever raised the question whether to disfellowship those whom Christ fellowships may not be in an important sense to disfellowship him.

The simple and sufficient condition of Jesus both divides and unites. It divides mankind into two classes — those who do the will of the Father, and those who do not. Again it unites all peoples of all nations, of all races, and of all faiths, provided they do the will of the Father. It is like the equator, which divides the earth into hemispheres, and at the same time holds the continents and seas of the globe in its embrace.

(4) The kingdom teaching in solving the all-inclusive world-problem will solve the lesser problems — race, national, class, and individual.

(a) One who is imbued with the spirit of the kingdom is saved from race antipathy and from all spirit of caste. By aiming at the highest interest of the whole, by refusing to sacrifice the greater good to the less, by weighing values, by studying cause and effect, and by habitually taking a broad view in order that he may render the greatest possible service he is saved from fanaticism and prejudice.

(b) Nations as yet have no conception of national unselfishness; and statesmen who call themselves and their country Christian do not hesitate to resort to acts which outrage the laws of God and man on the ground that they are necessitated by the exigencies of the state.

The state is made a law unto itself because it is an end

unto itself. These are the teachings of Machievelli, who held that without the state there could be no civilization, and that without civilization there could be no good of any kind. The state, therefore, as the highest good, was to be preserved at all cost and by all means, good or bad. It follows from these teachings that all relations with other states are to be governed solely by considerations of expediency, not of principle. International law and treaties are not allowed to stand in the way of state aggrandizement; when they do, the most solemn compacts become only scraps of paper, and the only recognized law is that of brute force. When ethical evolution has reached only the national stage, diplomacy is merely a soft glove drawn over the mailed fist. Under such conditions the relations of selfish nations are, of course, characterized by cunning, duplicity, and violence.

Ethical standards have slowly grown with the development of the political and social unit. Once moral obligations were confined to the group; then they became tribal, then they slowly expanded until they included the nation, and now they are gradually embracing the world. As soon as it is clearly seen that the world-life is something larger and more important than national life, world-standards will be established, and then the nation can no more be a law unto itself than the individual can now be a law unto himself.

When men accept the social interpretation of Christianity they see that the full coming of the kingdom in the earth is the consummation of civilization, that the highest good is not that of the nation but that of the race, and that the supreme aim, therefore, both of governments and of individuals is not the good of the state but the good of the world. Thus the acceptance of the

social teachings of Jesus, by establishing world-wide ethical standards and organizing the moral life of the world, will solve the great problems of international relations.

When nations gain the world-vision and exchange their selfish machinations for the spirit of devotion to the common good, which is involved in the kingdom teaching, it will put an end forever to militarism, and make it possible to apply to the elevating of mankind the vast sums now spent on war, standing armies, and navies.

(c) Class problems like those of nations and races spring from selfishness. Eliminate that, and the only problem remaining will be how each can most effectively serve the other. If capital were organized, not to get the largest possible dividends, but to render the largest possible service to society in general and to employees in particular; and if labour were organized, not to get the largest possible wage for the fewest hours' work, but to render to employees and to society as a whole the most and best possible service, the fierce conflicts of to-day would soon starve to death.

(d) Individuals, who amid the many and conflicting currents of modern life and thought, have lost their reckoning, and others who have no port to make because they have no cargo to deliver, who are mere pleasure craft, flitting here and there — the butterflies of the sea — and others who are becalmed and listless because motive has died down, would all find their sails filling with the great trade wind of a common purpose to serve the common good.

7. Again social Christianity squares itself with the world of matter, and harmonizes the material and the spiritual, which we have seen is required of a world-religion.

In an address made several years ago[1] President Wilson said: "We are in the presence of the absolute necessity of a spiritual coördination of the masses of knowledge which we have piled up and which we have partially explained, and the whole world waits for that vast task of intellectual mediation to be performed." Science is classifying the new knowledge, and gradually coördinating its truths, but science does not concern itself with spiritual meanings and ultimate purposes. President Wilson continued in the same address: "The business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relations to the plan of life." This is precisely what social Christianity undertakes to do. The individualistic interpretation of the teachings and mission of Jesus is prone to spiritualize them all. It runs a line of cleavage through life dividing it into the sacred and the "secular," arraying the life of the body against that of the soul, and including temporal and material things in "this vile world" which is not "a friend to grace." Its hostility to the physical and its general attitude of mind set it at odds with some of the greatest discoveries of science and some of the most important conclusions of modern scholarship.

Immanuel Kant, regarded as the greatest philosopher produced by Christendom, recognized a universal plan in nature and history by which the human race would fulfil its destiny here in the earth in a kingdom of "the good," which he called, in Scriptural phrase, the "Kingdom of God." Since Kant's time the highest theological thinking has made dominant what has been called a

[1] At Hartford Theological Seminary, 1909.

"moral teleology" — the teaching that the world exists for a moral purpose to which the spiritual and the physical are alike subservient. In recent years this conception has reasserted itself with new vigour and with wider acceptance; and men are beginning to recognize the cosmic designs of 'God in Jesus' teaching of the kingdom. Why should not the will of a benevolent Creator, expressing itself in a friendly universe, and through the teaching and discipline of general laws bringing self-directing wills into glad harmony with himself, thus organizing a kingdom of the highest blessedness, be the divine solution of "the riddle of the universe?"

President Wilson, in the address quoted above, refers to a poor uneducated woman who had by some accident got hold of one of Darwin's books, and had found in it a great revelation of the plan of physical existence. She said to a friend: "I don't find anything in the preaching that I hear. It listens good, but it is so soft, it doesn't seem to give me anything to chaw on. It doesn't help me to understand what happens to me every day any better than I understood it before . . . but I read that book and I saw there was something doing. I saw there was something going on of which I was a little part, and it has taken all the kick out of me." "I believe," said President Wilson, "that her experience is typical of the modern intellectual situation. We are infinitely restless because we are not aware of the plan. Just as soon as we are aware of the plan and see that there is 'something doing,' something definite, something to which we are related, even if by mere inexorable necessity, we at least know that it is futile to 'kick,' that it is inevitable that the processes of the gods should be ground out, and that, therefore, the

whole operation of life is something to which we may properly relate ourselves if we choose, but must relate ourselves in some fashion whether we will or no. How arid, how naked, how unsatisfying a thing, merely to know that it is an inexorable process to which we must submit! How necessary for our salvation that our dislocated souls should be relocated in the plan!"

When we recognize natural laws as only the methods of the divine will, and see in their uniformity not an inexorable fate but the divine wisdom which refuses to sacrifice the good of the many to the good of the few; and when we discover that through these laws which we call "natural" God is working out spiritual results, is using the material as a means to the spiritual as an end, and is training us to do the same, "our dislocated souls" are "relocated in the plan," and we learn to look on the discoveries of science as a modern revelation of God, perfectly timed to meet the needs of the new civilization and to enable us to work together with God *intelligently* for a mighty hastening of the coming of his kingdom, which we have seen (Chap. IX) is preparing. Thus it appears that the material and the spiritual are not hostile to each other, as has been imagined for so many ages, that God's domain is not a kingdom divided against itself, and that, as President Bascom has said: "The true synthesis of the universe of God, physical and spiritual, is the kingdom of heaven."[1]

In the kingdom of God we find a vast generalization, broad enough to make room for all the facts of our knowledge. And as the ancient revelation of his purpose and the modern revelation of his methods give to us a growing comprehension of God's working plan, we find new events taking their place in it, new facts fitting

[1] "Sociology," p. 264.

into it, new truths harmonizing with it, new experiences interpreted by it; and as they fit into their places like the stones of a great mosaic, our interpretation of life and our interpretation of Scripture confirm each other until with cumulative evidence our confidence becomes immovably fixed.

This knowledge makes possible to us the highest conceivable human wisdom and blessedness — the privilege of falling into line with the movement of the universe, the "all things which work together for good to them that love God," and of intelligent and joyous coöperation with the Highest in working out his ineffable plan.

8. Finally social Christianity provides for all possible progress both of the individual and of society which is required of a universal and final religion.

The "final" is a long way off, and any attempt to discuss it must seem to be what George Eliot characterized as "the most gratuitous form of error." We risk nothing, however, in saying that there must be vast changes in the long future. Picture to yourself the savage before he had even domesticated the dog or the horse, inferior to many wild beasts in strength, superior only in his low intelligence and cunning. Through how many hundred stages, sloping upward, has man slowly moved to the present level of civilization? How unreasonable to imagine that with so much sin, ignorance, and misery in the world man has reached the highest level of individual or national life, or has attained the final social order?

"Each generation leaves a better world than that into which it was born." "This," says President Bascom, "remains as the most certain affirmation we can make about the world." And there is good reason to believe that the world's rate of progress will be much

quickened. It is probably true that in the different stages of evolution, cosmic and biological, progress has been increasingly rapid. It undoubtedly took much less time to develop life from the lowest to the highest forms than it required to prepare the earth for life. And it certainly took much less time to develop primitive man to his present stage of civilization than it required to evolve the simplest form of life up to the first man. He did not become man until he gained self-consciousness, and it was many tens of thousands of years later that he began to take conscious and intelligent direction of his own progress. Society has only recently gained consciousness of itself, and with the new altruism afforded by social Christianity and the new revelation of the laws of life supplied by science, it has already begun to assume direction of its own future.

Until modern times dense ignorance, superstition, and disease have retarded every step of progress. Children have not been born right, have not been reared right, have not been educated right, and men did not imagine that there was any other way. The fact that notwithstanding all these handicaps the race has moved upward, and civilization has advanced, indicates a vast reserve of vital and moral force, which when these obstacles are removed will lift the race with astonishing and unprecedented rapidity.

As I have repeatedly said, selfishness and ignorance are the two essential evils of the world. Science is overcoming our ignorance of ourselves and of our world, and enabling us to foresee in measure the future; and love is overcoming the other "twin relic of barbarism," thus enabling us to apply science for the benefit of generations yet unborn; hence the greatly accelerated rate of progress which we have a right to expect. Mably said:

"Man appears to me to be a dethroned king." He is rather an uncrowned king, who will enter into his kingdom when he has conquered his own ignorance and selfishness.

Whatever progress man may make in the far future, and however much it may surpass our highest imagination, it must necessarily be in harmony with the laws of his own life and the laws of nature, that is, in harmony with established science. And social Christianity, if it continues to be the Christianity of Christ, cannot lose harmony with science. "The scientific spirit — absolute loyalty to the teachings of evidence — is a necessary element in the highest type of religion and morality. This spirit is . . . central in the teaching of Jesus. No tradition, no scripture even, is authoritative for him against the conclusions demanded by his own insight into the world of present fact."[1] Men have found it very difficult to get a progressive theology out of a closed revelation; but the new disclosures of science by which God is seen to be imminent and active in all natural forces and processes make science a progressive revelation of God, and, therefore, make provision for a growing theology. The very essence of social Christianity is progressive approach to perfect conformity to the will of God — "Thy will be done in earth as it is in heaven" — and surely the final social order can have nothing beyond that. It was shown in Volume I that "An ideal society, whether local, or national, or world wide, is one which lives in harmony with all the laws of its own being, thus actualizing its highest possibilities."[2] And this would be as true of a society on Saturn as on the earth. Wherever there are moral beings throughout the uni-

[1] *The Biblical World*, July, 1910.

[2] "Our World," p. 56.

verse, that is, wherever there are free wills, the fundamental need of such wills must be that of perfect harmony with the will of God, whether revealed in their own nature or otherwise. Moreover, the law of love and the laws of service and sacrifice which utter it must be universal and eternal because they express the essential nature of God; and only love can make different wills at the same time harmonious and free; so that if there is ever to be a harmonious moral universe, it must become actual through obedience to the laws revealed in the character and life, the teachings and death of Jesus Christ.

Here surely are fundamental truths which are universal and final in their application. There can be nothing higher than the will of God expressed in seeking the highest good of all conscious being. And there can be nothing broader than the universe.

The Christianity of Christ is a revelation of the perfect will of the Father, and of his loving purpose for the race; it is also a revelation of the perfect world that is yet to be; but it is more, it is a revelation of the Christ himself which awes and overwhelms.

Send forth your heralds into all the earth and summon the wise men of the East, the West, the North, and the South. Gather the men of science, the philosophers, the scholars, the statesmen, and bid them lay down principles which shall precisely meet the needs of civilization 2,000 years hence — a civilization so radically different from that of to-day that could we see it in vision we should imagine ourselves gazing upon some other planet. The principles to be formulated must solve great world-problems which have not yet come into existence. They must meet the intellectual needs of men who have discovered a whole universe of truth

not yet dreamed of, and afford them a rational philosophy of life, and finally they must give to a world-life, of which we have little conception, a world-religion equal to the deepest spiritual needs of all moral beings for all time.

If this congress of the world's wisdom were foolhardy enough to undertake the commission, what could it do but humbly copy the words of the Galilean Peasant?

How do you account for it?

What think ye of Christ?

PART II

THE CHRISTIANITY OF THE CHURCH

CHAPTER XIII

THE INDIVIDUALISTIC INTERPRETATION OF CHRISTIANITY

"The most wonderful thing in the world," remarked an intelligent business man, who does not believe the Bible to be a revelation from God, and who thinks that Jesus was a good and great man, and nothing more, "The most wonderful thing in the world to me, with the most unaccountable history, is the church." His wonder was altogether reasonable.

But we who believe in the divine Founder of the church and in the sure fulfillment of the promise that "the gates of hell shall not prevail against it," do not wonder that it has outlived world-empires, that it has successfully resisted kings and armies, tribunals and torture, that it has grown pure and powerful under fierce persecution, or — most wonderful of all — that it has survived the imperfections and mistakes, the follies and sins, the divisions and quarrels of its members, and the advocacy of its exponents and defenders. It lives in spite of its enemies, and grows notwithstanding its friends.

In the church as in the Bible there are both a divine element and a human element. The divine element accounts for its vitality; the human element accounts for its imperfections. Because we are intellectually limited and morally weak, we often misunderstand the divine teaching and misrepresent the divine spirit. It

is not strange that the divine teaching in the Scriptures should have more of meaning, and that the divine life in the church should have more of power and purpose than human intelligence has apprehended. In our understanding of both we have been subject to human limitations; and as our knowledge of man and of his dwelling-place grows, it is not strange that "new light breaks forth from the word of God," and that the church is found to possess resources equal to a greater work and a more glorious destiny than we had imagined.

When civilization was individualistic, and men's relations to their fellows were few and simple, the principal problems of life were individualistic, and the spiritual needs which rose into conscious wants were of the same sort. The vital questions, therefore, to which men sought answers in the Scriptures, were those which pertained to personal salvation; and the religious thinking of the time naturally and, indeed, necessarily, developed from the individualistic point of view. The interpretation of the teachings of Christ and of the mission of his church were, therefore, individualistic, and were perfectly adapted to the conscious needs of men in an individualistic civilization.

With the development of a social civilization, however, and the increasing complexity of multiplied relations, men become conscious of new rights and new duties, which for lack of general recognition and adjustment soon developed into perplexing social problems. Naturally Christian men went to the Bible for help and, to their surprise, found it radiant with social teachings, which, conscious of only individualistic needs, they had heretofore failed to perceive.

The preceding chapters of this book, which have at-

tempted to interpret the teachings of Jesus from the social point of view, have necessarily indicated to some extent the historic and still prevalent individualistic interpretation; but it is now necessary to present the latter more fully.

I. THE INDIVIDUALISTIC INTERPRETATION OF RELIGION AND OF LIFE

Sons of the church, who have gained the social point of view and have called attention to the losses which the church is sustaining by clinging to the individualistic interpretation of Christianity and to the individualistic philosophy of life, have been criticised as detractors of the church, and even condemned as enemies of true religion.

In answer to such "defamers" of the church it is quite common to deplore the prevailing ignorance of what the church has done for civilization, and to dwell on the services of the church as moral police. I trust that it is not necessary for me to recite the achievements of the church in order to show that I have heard of church history, or to eulogize the church in order to prove that I am not disloyal to her.

The historic influence of the church on western civilization is not in doubt. The question is whether the church is now shaping the new civilization; whether she has so readjusted herself to new conditions as to gain a commanding influence over the life of to-day.

We do not criticise a child for not being a man; but when he has gained the years and stature of a man, if he has failed to put away childish things, if he is still governed by the ideas and habits of childhood, we say that it is a sad case of arrested development. No one criticises the church for making an individualistic in-

terpretation of life when life was individualistic; but criticism is justly made on that portion of the church which in the midst of changes remains unchanged in ideas and habits, and though surrounded by a social civilization still looks at life, at Christian truth, and at the mission of the church from the individualistic point of view. This marks an arrested development on the part of institutional Christianity; but, as we shall see in the next chapter, there is encouraging evidence of new life and of the beginnings of readjustment.

There has been an age-long struggle between two world orders: "the one in which material and the other in which spiritual good is final." A belief in spiritual existence has been the basis of every religion with the seeming exception of Confucianism, which, properly speaking, is not a religion but a system of ethics. Men have agreed that the physical and the spiritual were unfriendly to each other; and religions have undertaken to establish some sort of *modus vivendi* between them.

The material because it is present and appeals to all our senses seems very real, and is very apt to triumph over the spiritual, which seems remote, if not unreal; hence the prevalence of worldliness in every form. Religious teachers, therefore, have sought to reënforce the spiritual by emphasizing the reality and the transcendent importance of the unseen and the eternal, and have accordingly dwelt much on the joys of heaven and the terrors of hell. The appeal has been made to each individual to win the one and to escape the other, and it has been deemed the highest possible wisdom to devote the entire life to this end; hence the anchoret the monk and the nun. The most saintly men and women

have been those who were farthest removed from the ordinary activities and relationships of a sinful world, and who have spent their lives in prayer and in contemplation of heavenly things; while the most convincing proofs of acceptance with God have been glorious visions and spiritual ecstasies. So good and useful a man as George Müller could write in his Autobiography: "It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that *the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord.* The first thing to be concerned about was not how much I might serve the Lord, or how much I might glorify the Lord; but how I might get my soul into a happy state."[1] Men of this type of piety, when they ascend the Mount of Transfiguration, desire to build tabernacles there as did Peter, "not knowing what he said"; while society at the foot of the Mount is possessed with a devil which tears it, and which the church is unable to cast out "because of unbelief" — because the church does not believe that the kingdom is coming, and that God's will is yet to be done in earth as it is in heaven.

The kingdom-teaching, which for reasons already given was early lost sight of, would have corrected this individualistic conception of life. Without it there was nothing to suggest to humanity a gradual approach to a splendid consummation. Civilizations rose and fell like the tides. For generations at a time history seemed to show retrogression rather than progress. Eyes became fixed, not on an earthly goal for the race, but on a heavenly goal for the individual. Life was a wandering through a wilderness, a dwelling in tents, until the Jor-

[1] P. 152.

dan of death was crossed and the heavenly Canaan gained.

"I'm but a pilgrim here;
Heaven is my home.
Earth is a desert drear;
Heaven is my home."

"Guide me, O thou great Jehovah,
Pilgrim through this barren land."

Nothing could better express the commonly accepted individualistic interpretation of religion and of life than the great allegory created by the genius of Bunyan. In my boyhood people were almost as familiar with "Pilgrim's Progress" as with the Bible; and its enormous circulation for 200 years is sufficient evidence of the adequacy with which it pictured the popular conception of Protestant Christianity. The pilgrim was aroused to flee from the city of Destruction and to seek the celestial city. His aim was to gain a place of personal safety; his prevailing motive was fear of evil consequences to himself. The conception is distinctly and exclusively individualistic.

An illustration may be drawn from a letter which lies before me. It was written about one hundred years ago by a devout Christian woman to a friend. Excepting a single short sentence, it is from beginning to end a religious homily. "This world," the writer says, "is an enemy's country; but through it we must journey to the heavenly city. O that we may keep that in sight; there will be a full compensation for all the thorns, and briars, and buffetings by the way. O Lord, satisfy our souls with thy precious love, and we will welcome adversity, crosses, pains, and disappointments. Give us

but faith in the unseen world, and we will trample the present world under our feet."

This good woman, like multitudes in earlier and later generations, had the essence of true Christianity, namely, personal loyalty to Christ; but an individualistic interpretation of his teachings gave to her and to them a false philosophy of life. Their genuine loyalty transformed their characters, though their false conceptions of life marred both their happiness and their usefulness.

It was quite natural that Protestantism should deem religion a purely personal matter, and hold that it consists in right relations between the individual soul and God, because Protestantism was a reaction and revolt against the Roman Church in whose collective life and authority the individual had been belittled and submerged. Protestantism contended for the right of private judgment as bound up with personal responsibility, but lost its balance by well-nigh ignoring the relations of the individual to society, and thus relatively over-emphasizing his relations to God.

It was apparently this undue emphasis on the individual which arrested the development of Protestantism, made it only a partial reformation, and permitted it to take over from the Roman Church the old and false distinction between the sacred and the "secular," so called, which the latter had inherited from Judaism, and which Judaism held in common with primitive and pagan religions.

Speaking of the origin of man's conception of holiness Dr. William N. Clark says: "That was holy which belonged to the god. His possessions were holy because they belonged to him, and certain acts and ceremonies were holy because they had to do with him. So there were holy persons, times, and places, so called because

they were claimed by him. Customs and practices were holy when they were parts or instruments of his worship."[1]

God was deemed separate and apart from common life. When Jacob awoke from a vision of the Lord he said: "Surely the Lord is in this place; and I knew it not. And he was afraid and said: How dreadful is this place."[2] Whatever was sacred was separate from the "common and unclean." The Israelites were separated from the remainder of mankind. The priesthood was separated from the people. The several courts of the temple were sacred just in proportion as they were separate. Still more removed was the Holy Place, and most separate of all was the Most Holy Place, into which only the high priest entered, and he only once a year.

This conception of God and of his relations to the world inevitably resulted in the dualism which characterizes all pagan faiths and has so largely vitiated our Christian thinking. This dualism has already been referred to in a preceding chapter under the antitheses which religious belief has so strongly emphasized — soul and body, material and spiritual, temporal and eternal, divine and human, God and nature. The two members of these antitheses are of course related to each other but not in the way commonly supposed. They are constantly contrasted as if they were unfriendly; but they are not antagonistic. In a true philosophy of life they are coördinated. God is in nature revealing himself through it; the human is glorified by the indwelling of the divine; time is a part of eternity, and the eternal life may be lived here and now; the material is the

[1] "The Christian Doctrine of God," pp. 94, 95.

[2] Gen. 28:16, 17.

medium, the instrument, of the spiritual; and the body is the servant of the soul. What has been thus joined together in the divine economy man has put asunder into the sacred and the "secular," dividing life and the universe into separate and even hostile spheres. The one sphere is sacred and religious; the other is "secular" and worldly.

A person of sensitive conscience who holds these views of religion and of life is constantly distressed lest in dividing his time, money, endeavours, and affections he gives to the world what belongs to religion. This becomes a constantly recurring problem, the attempted solution of which involves daily failure and daily self-reproach until in a multitude of instances the conscience becomes blunted, the struggle is given over, and worldliness triumphs. The acceptance of the "secular" as necessary and right, though not religious, has disguised selfishness in a thousand attractive forms, made it respectable, and admitted it to government, business, politics, and to the greater part of everyday life, and that, too, with the approval of the church. This sacred-"secular" religion has been in many lives an attempt to serve two masters, with the inevitable result. Hyphenated Christianity has doubtless done more to devitalize religion and reduce it to a set of rules, to arrest the momentum of the church, and to paralyze Christian activity than any other cause.

Jesus' conception of religion and of life differed radically from all this. We cannot suppose that thirty years of his life were "secular" and only three sacred. Whether he ate or drank or whatever he did, he did all to the glory of God, and that made all of his doing sacred. In all his world there was no "secular"; everything was either holy or unholy. No hour, no occupation, no act,

was neutral; nor does he suffer any one else to be neutral: "He that is not with me is against me."[1]

Such a life is possible only to those whose conception of religion is broad enough to include all existence in its scope. Such was the conception of Jesus as revealed in his kingdom-teaching. God's will done in earth as it is in heaven is the conception of a world permeated by the divine spirit and animated by the divine will; it is the conception of all human institutions and all peoples as one vast God-inhabited society.

Yes, there are two worlds in conflict, whose struggle is as old as man, but they are not the sacred and the "secular"; the so-called secular is a fiction. It is not the material and spiritual worlds; they were made to supplement one another that they might both serve God. The struggle is between the world of selfishness and the world of love; one of which is necessarily individualistic, while the other is necessarily social.

II. THOSE WHO OCCUPY THE INDIVIDUALISTIC POINT OF VIEW MISUNDERSTAND THOSE WHO ACCEPT THE SOCIAL INTERPRETATION OF CHRISTIANITY

I have never found any one who evidently possessed the spirit of Christ, and who rejected the social interpretation of Christianity, who did not misunderstand that interpretation; which leads me to think that the rejection was due to the misunderstanding.

When attention is fixed on the individual, the religious mind naturally places the emphasis on the soul rather than the body, because it is immeasurably more exalted and precious; on eternity rather than time, because it is infinitely longer. And when these two classes of ideas are contrasted and assumed to be antagonistic,

[1] Mat. 12:30.

it is inferred that we must choose the one or the other. The mind, therefore, drops into the fallacy of false alternatives — the soul *or* the body, this life *or* the next, philanthropy *or* religion, sociology *or* theology. The one must be sacrificed to the other.

A gentleman who occupies a prominent place in the government, and who also occupies the individualistic point of view, said at a meeting of national importance: "I hope soon all church organizations will make it their exclusive mission to preach the gospel of Jesus Christ, and to reach the conclusion that the world is to be regenerated by regenerated men and women and not by regenerated laws and ordinances." Is there any serious objection to having *both* regenerated men *and* regenerated laws? Do unregenerate laws afford a presumption that the men who make them or tolerate them are regenerate or unregenerate? This same gentleman who wants the churches to "make it their exclusive mission to preach the gospel," adds, "The pendulum of good works has swung us too far away from God." Must we then choose between *preaching* the gospel and *living* the gospel? Why not both?

Unregenerate laws and corrupt politics are due to the bad citizenship of good men, which gives the rascals their opportunity. When good men become good citizens, they become better Christians.

The preacher has been taught that it is his one business to save souls. If he holds the individualistic point of view and is thoroughly consecrated to his work, he gives very little time and thought to public interests. Tertullian boasted in the third century: "Nothing is so foreign to Christians as public affairs." At a later date any one in England who "entered into religion and became a monk professed" was regarded as "civilly

dead." And in our own day many professed Christians are as dead to all civic duties as any monk in early England. One of the leading preachers of New York, who had not only a national but an international reputation, held aloof from a great moral struggle the issue of which vitally concerned the character of the city. When it was over and the forces of righteousness and decency had been defeated, he said to me, in the spirit of Tertullian: "*I* had nothing to do with it. It is *my* business to build character." The preacher who says that his business is not the regeneration of society but the regeneration of the individual is sure to misunderstand those who preach the social gospel. Because they stand for the regeneration of society, they are supposed to be indifferent to the regeneration of the individual. If I had to choose between them, I would work for the regeneration of the individual as the more fundamental; but why not *both?* Have political corruption, gambling dens, saloons, and brothels no relation to individual character? The minister who makes it his one business to save individual souls neither minds his business nor understands what it is.

A bishop said in a sermon, on an important occasion: "There be many in our day who assume to command and correct the church, undertake to constrain her to renounce her position, contract her mission, and consent to exchange the service of God for what they are pleased to call 'the service of humanity.' They would have her abandon her high calling in Jesus Christ and give herself exclusively to all sorts of pretentious programs of 'social betterment,' 'improved environment,' and the like. They conjure her to rely upon eugenics rather than upon regeneration by the Holy Spirit for the making of a new and nobler race, and to bring to

bear upon man, the free agent, stock-raising expedients and plant-culture devices as the most efficacious means to improve the species." Must we understand, then, that the service of God is inconsistent with the service of humanity? Jesus called the service of "one of the least of these" the service of himself. And if the church would improve the conditions of life among famine-stricken Hindus, or in the pestilential tenements of our city slums must she, therefore, "abandon her high calling in Jesus Christ?" Is one who is born of a godly ancestry into the environment of a Christian home less likely to become the subject of renewing grace by the Holy Spirit than one of the Juke family who has inherited vicious tendencies and is born into a criminal household? Why choose between a good heredity and regeneration? Why not both? One who is well born the first time is much more likely to be born again.

There are others who still occupy the individualistic point of view, but who are not insensible to social ills, and who are beginning to see that bad social conditions reflect on the church. They think it is well for the church to undertake social service to a certain extent, but they look on the increasing social activities of the churches with grave misgiving as "in danger of diverting them from their own proper work."

A gentleman of this class and a man of delightful Christian spirit, a minister, and one of the editors of a widely read religious magazine, wrote me: "I am following with very great pleasure and appreciation your 'Studies in the Gospel of the Kingdom.' I rejoice to know that so large a number of ministers and churches are interesting themselves in this great movement. I am sure that an equal amount of valuable information in social economics has never been given in an equal

space, and all clearly based on Christian and Biblical principles and precepts. . . . But may there not be the peril, in this great awakening to the necessity of social and public service, of coming to regard such service as the whole Christian gospel, instead of an emphasis?

"Is it not true, important as our social life is, that social interests, as treated in your studies, can really occupy at best but a fractional and fragmentary place in the life of the average individual Christian?"

He goes on to speak of the pulpit instructions which should be given to meet the spiritual needs of the average man — his need of communion with God, of moral resolution, of rectitude of motives, of clean thoughts and high aspirations — his needs as a business man, and as the father of a family, and continues: "One probably would not do well to devote much time in urging people to keep their street clean who have not yet learned to keep their own kitchen and bathroom clean. The problem of housing for a city is not so near nor so vital as the problem of training up one's own boy to high moral ideals."

"The point is that the great bulk of human interest is not public nor civic nor economic, it is personal. . . . If work in 'Social Service' lines is for the church to do at all, must it not be done in a representative way by such persons as can give to it a good share of time and energy?"

Replying to this correspondent, I said in part: "In your letter you speak of social service as a matter of 'emphasis' — a question of more or less, with considerable danger that some churches will give it too much attention. The new conception makes social service not simply a program but a spirit — the essential spirit

of the Christian life and of every moment and pulse of that life. You tell us that not one in a hundred of the preacher's congregation 'by the very necessities of the case can engage in social service for more than a small fraction of his time.' This illustrates how small a place the service of society has in the old, individualistic conception of Christianity. According to the new conception, the function of every business is the service of society, and to hasten the coming of the kingdom by making that service the largest and best possible.

"You refer to the claims of the family as, in most cases, leaving little room for social service. As I understand the responsibilities of Christian parents, their one great aim and hope for their children is to fit them physically, mentally, morally, and spiritually for the largest and most efficient social service. The Christian mother who has gained the social point of view has the joy and strength of knowing that in the homely round of daily duties, in all the petty details of housekeeping and child-rearing, she is glorifying God by fitting her children for the service of humanity, that is, for the service of the kingdom.

"You tell me that 'no minister could long help men who failed to teach the primary privilege of communion with God.' No mystical manifestations of God to the intuitions of the passive and secluded soul can be likened to that high fellowship with the Highest which springs from the daily and hourly consciousness of being God's hands and feet, surrendered to work his will, made strong by his strength, and wise by his wisdom, and hourly rejoicing with him in the accomplishment of his and our common work — the redemption of the world from sin and sorrow, from wretchedness and folly.

"Such a life assuredly has its 'quiet hour,' but not to

indulge in the selfish ecstasy of mysticism. He who has been embued with the social spirit of the Master cannot taste the sweetness of the divine love without longing unspeakably that all human beings may know it. No blessedness of any kind can come to him which he does not long to share with others. Such communion with God inspires men to social service, and sends them forth strong for loving sacrifice.

"Can the churches have too much of the social spirit, or can the change, which is surely coming, come too quickly?"

For those who accept the teachings of the Scriptures concerning the kingdom, and believe that God's will is yet to be done in earth as it is in heaven, it is easy to understand that nature, which fulfils the divine will, and that art, science, truth, and all human activities as they are made subject to that will and are employed to hasten the coming of a redeemed society in the world, are thereby sanctified. But one who believes that God's purpose in redemption is limited to picking out individuals here and there, and leaving the remainder of mankind and their dwelling-place to final destruction, tenaciously holds to the distinction of the sacred and the "secular," and to the antagonism between them. When, therefore, he hears some religious teachers urge the use of "secular" means and agencies for making the world better, he at once jumps to the conclusion that they would have the church abandon all spiritual means and agencies. When he hears preachers lay the emphasis, where we have seen Jesus laid it, not on the church, the soul, death, heaven, and eternal life, but on the kingdom of God, on life here, which is life in human bodies with human needs and human relationships, and, in the midst of physical conditions, is subject to physical

laws, it seems to him nothing less than the negation of all spiritual things, the substitution of philanthropy for religion, the betrayal of Christianity, and a base surrender to gross materialism.

It is to be hoped that those who have read this book thus far believe with the author that the teachings of Jesus, instead of materializing religion, spiritualize life; instead of "secularizing" the church, sanctify industry and all human activities; and instead of making heaven a land that is very far off, bring it into the home, the school, the factory, the field, the market, and the counting room, establishing on earth the City of God, and by filling men with heaven here, fitting them for heaven hereafter.

III. SOME OF THE RESULTS OF THE INDIVIDUALISTIC INTERPRETATION OF CHRISTIANITY

1. It results in a maladjustment of institutional Christianity to the community and to civilization.

It would seem that God abhors stagnation. Throughout the material universe nothing is at a standstill. Everything, from particle to planet, is in constant motion. And man, too, is kept going. Nature resorts to many compulsions to stir him to action. The lash of hunger does not spare him many hours at a time. Bodily wants, curiosity, the love of approbation, the impulse to imitate, shame, hope, fear, ambition, emulation, conscience — a multitude of motives draw or drive him.

External nature also is constantly forcing him to act in order to adjust himself to changing conditions — day, night, cold, heat, wind, rain, and the never-ending procession of the seasons. These processes of nature which waste the mountains, erode the canyons, and make

man's noblest structures crumble, force man himself to grow, because they compel him to act. Man does not grow like a tree, simply standing still; he gains strength by spending it; his acts react. Character makes conduct, and conduct makes character.

Life, whether physical, intellectual, or moral, is a process of constant readjustment to new conditions or to new knowledge; and this necessity of readjustment is a constant stimulus to growth.

One's belief ought to be a living thing which grows by the stimulus of light. But most men's creeds are constructed and completed like a house. Indeed, a man's belief is his intellectual dwelling. One room is his business creed, another his political creed, and another his religious creed. In many instances this latter room is the garret where heirlooms and a great deal of ancient rubbish are stored.

When a man has occupied his house for many years, and has settled down comfortably for the rest of his days, he does not want to be disturbed by any considerable repairs, because the several rooms are shaped with reference to each other, and changing the ground plan of one would involve changes in the others. Much less does he want to be forcibly evicted, or have his house tumble down about his ears. Thus men are apt to stagnate as they begin to age.

But God is rigorously kind. He not only makes us capable of growing, but requires us to grow. This intellectual dwelling-place, whether of the individual, the church, the generation, or the nation, is often smitten by some new wind of doctrine and overturned; or is overwhelmed by some avalanche of truth; or is undermined by some shifting current of popular opinion; or its foundations are shattered by some earthquake shock

of discovery; or some fiery trial lays it in ashes, and the inmates are compelled to bestir themselves and build anew, when they are pretty sure to incorporate modern improvements.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length are free,
Leaving thine outgrown shell by life's unresting sea!"

But I see no reason to believe that we shall leave behind the laws of growth; nor is there any evidence that the boundless ocean of eternity is forever becalmed. Either a change of conditions or a great accession of knowledge necessitates a readjustment.

A part of the blessedness of being finite, a part of man's superiority, is the fact of his perpetual incompleteness, without which he could not have the possibility and promise and joy of growth. And are the eternal ages to bring this joy to an end? I do not believe that in all heaven there is a single finished saint. Holy? Yes; free and forever free from sin. "Ye shall be holy for I am holy." The smallest circle may be as perfectly round as the greatest; but the diameter of our small and expanding circle will never have completed its possibilities. It will forever measure more and yet more of the diameter of God's infinite being.

But whatever may be true of growth or of the conditions of growth hereafter, we know that here growth is provoked by the necessity of readjustment to perpetual change. We know also that a necessary vital process of physical life is the double one of assimilation and ex-

cretion. Each process necessitates the other; if either permanently ceases, the other must cease. When the body ceases to cast off dead matter and to appropriate new, it begins to die. The violation of this law of nature is a capital crime; it entails the death penalty.

There is something analogous to this in the processes of intellectual and spiritual growth. Food is as essential to intellectual life and growth as to physical; and the appropriation of new truth necessitates, of course, the discarding of old beliefs which are inconsistent with it. To reabsorb a dead creed is as dangerous as to reabsorb dead matter.

As religious belief and feeling are inspired by the sense of divinity, the forms and institutions which are the expression of religious emotion and conviction are revivified, if at all, by a new apprehension of God. And this new apprehension of God makes him real in the thought and life of the times, which new life is very apt to seek expression in new forms of speech and of activity, so that a living church, which grows from generation to generation, will periodically shed its methods and its creed as a tree sheds its leaves, or a crustacean its shell. That is, the aim will remain the same, but methods will change to meet the requirements of new and changing conditions, truth will remain the same, but the apprehension and expression of it will change in order to harmonize it with the new truth.

When this readjustment fails to take place as a gradual and normal process in either political or religious institutions and beliefs, the results are calamitous, and the process of readjustment becomes violent and revolutionary. At Arequipa, Peru, the people are accustomed to a slight and harmless earthquake about once a week. If a considerable period elapses without some

seismic disturbance, they become alarmed, having learned by experience that if the readjustment of the earth's crust is long postponed, it may be expected to come with a destroying shock. The traveller a few years ago might see the débris of the ruin wrought by the last violent earthquake.

History is strewn with the ruins wrought by political and religious revolutions, rendered inevitable by conservatives who could not or would not reconcile themselves to the world's progress, and who restrained and prevented a natural adjustment of institutions to the ceaseless changes of a living and growing civilization.

Apart from truth, I know of only two things in all creation which are unchanging: one is the past, the other is the conservative who is hopelessly anchored to the past; and the one is just about as dead as the other.

The Encyclical against Modernism issued by Pius X was the official and authoritative refusal of the Roman Church to readjust itself to changed conditions, and to the results of modern scholarship, with two obvious and lamentable consequences — the faithful are condemned to intellectual starvation and to the arrested development which appears as perpetual childhood; while the rebellious react into agnosticism.

There are multitudes of Protestants who have never broken with Modernism because they have not yet discovered it, but have found in its stead only a cunning invention of the devil. This results in intellectual anæmia, often accompanied by spiritual coma; while multitudes both in this country and in Europe, moving with the stream of progress, have broken with a church which refuses to weigh anchor.

There is a radical difference between mediæval and modern conditions which has had a profound effect on

the religious attitude of nations. Various writers, for instance Thorold Rogers and Brooks Adams, have called attention to an interesting and important fact which has, I believe, remained unexplained, that while imaginative ages and peoples are distinctly religious, commercial ages and communities are characterized by skepticism. Says Professor Rogers: "In European history discontent with existing religious institutions and the acceptance of heresy on speculative topics have always been characteristic of manufacturing regions. It was the case in Toulouse in southern France, in Flanders, in eastern England."[1] When population was scattered and society was decentralized, roads were bad, travel and traffic were unprotected, and roving bands of robbers rendered them unsafe. Lawlessness prevailed; and long-standing feuds between neighbouring barons were liable to precipitate local wars at any time. Security under such conditions depended not on well-organized and established social and political institutions but on skill at arms and on the strength of castle walls. Watchful apprehension became the established habit of mind. In such circumstances, fear operates as a constant and powerful stimulus to the imagination; and as Brooks Adams remarks: "Fear appears to be the channel through which energy finds the readiest outlet; accordingly, in primitive and scattered communities, the imagination is vivid, and the mental types produced are religious, military, artistic. As consolidation advances, fear yields to greed, and the economic organism tends to supersede the emotional and martial."[2]

If religion can flourish only in an unsettled society and in an agricultural civilization, it is evidently doomed,

[1] "The Economic Interpretation of History," p. 79.

[2] "The Law of Civilization and Decay," p. ix.

because manufactures and commerce cannot mark a temporary stage of the world's progress; they are increasing and destined to increase. And this is precisely the inference which some have drawn, that Christianity as an individualistic religion was doomed to pass with the passing type of individualistic civilization. This inference, however, is true not of the Christian religion but of the individualistic interpretation of it.

As we have seen, this type of religion, whether Christian or other, lays emphasis on the unseen world; its powerful sanctions are drawn from the future life, whose rewards and penalties are infinite. It is something separate and apart from the ordinary, the "secular," occupations of this life; and God manifests himself in miraculous ways, in supernatural cures by the use of relics, or resort to shrines, or it may be in "faith cures."

In such a type of religion a vivid imagination, which can make real the unseen and intangible, is the most powerful ally, while "cold" reason, which recognizes the universal reign of law and asks for causes, is "paralyzing to faith." Moreover, the individualistic type of religion, being unworldly, or other-worldly, finds it easier to turn away from the earthly to the heavenly when relationships here are few and simple.

The new civilization, therefore, in which relations are ever becoming more multiplied and complex, and whose conquests and marvels are due to science — to the discovery and application of laws hitherto unsuspected, is distinctly unfavourable to all primitive types of religion. It has created a new and entirely different attitude of mind toward life and its meaning, has laid a new and different emphasis on the here and the hereafter, the material and the spiritual.

We hear frequent complaints, especially from religious

quarters, of indifference to immortality, or loss of faith in it, of disbelief in future retribution, of the feebleness of all those motives which come from out the unseen world, of the decay of imagination, the tyranny of the present, and the prevalence of a materialistic philosophy of life. All of these things, deprecated in our day, are characteristic of a commercial age and of commercial peoples.

In eastern and southern Europe, in South America, and in Ireland are peoples among whom manufactures and commerce have made comparatively little progress. These peoples are still rich in imagination and feeling, and it is among them that the mediæval type of religion survives, though the educated classes have generally become agnostic.

Social Christianity, on the other hand, like the new civilization, emphasizes the present, and insists on controlling all human activities and relationships, which of course includes manufactures and commerce; and again it emphasizes all natural laws as God's laws, expressions of his will, which is yet to be obeyed on earth as it is in heaven.

Is it not significant that the Light of the World, like the ancient Hebrew prophets, and unlike the teachers of pagan faiths, and of paganized Christian faith, laid his emphasis on life here in the flesh, on the kingdom of God here in the earth? We saw in the second chapter that all Jesus had to say, in the synoptic gospels, touching the several subjects of the *church*, the *soul*, *death*, *heaven*, *immortality*, and *eternal life* could be printed on less than a single page of Bagster's Polyglot Bible; that these subjects occupy in his teachings less than one sixty-second part of these three gospels; that he speaks of the earth and the world more than twice as often as he refers to heaven; that he speaks only three times of

believing as necessary to salvation, while his teachings are crowded with the imperative necessity of obedience here and now. He is represented both as Lord and Saviour, but the emphasis is on Jesus as Lord in this life, not as Saviour in the next.

A civilization based on modern science which embraces the universe in its laws, and one which demands peace and justice here and now in the midst of an increasingly complex social organization, is hopelessly out of joint with an individualistic Christianity which bids us choose between the temporal and the eternal, the material and the spiritual. Such a civilization insistently demands a social Christianity whose teaching of the kingdom of God is the atonement between heaven and earth and the synthesis of both.

2. Again, the individualistic interpretation of Christianity results in a perverted conception of it, and in the corruption of the church.

It is often said that the individualistic point of view presents one half of Christianity and the social point of view the other; and that the two hemispheres put together round out the complete sphere of truth. But this metaphor is misleading. This interpretation is not only inadequate, it is erroneous. As every truth is a part of all truth, it is widely related. When a half truth is recognized as such it is appraised at its actual value; but when it is mistaken for a whole truth its relations are misunderstood and it becomes distorted. Half truths which are believed to be whole truths are often more mischievous than whole lies; indeed, the most dangerous misrepresentations in every sphere of life are partly true. It is clipped truth which feathers the poisoned arrow of error and steadies its flight.

Christianity recognizes the individual's need of sal-

vation, and points out to him the way. The importance of this need and the preciousness of this salvation are beyond all estimate. But individual salvation, though an essential part of Christianity, is only a part; and having been generally mistaken for the whole, it has been seen out of its true relations, and therefore distorted.

It would be possible to fix attention on the salvation of society to the neglect of the individual; but that would be as one-sided as the individualistic interpretation of Christianity. The social interpretation of the Gospel teaches that there is no salvation either for the individual or for society until they have become unselfish, that neither can be perfected without the other, and that the individual's love, service, and sacrifice to God must be expressed in terms of human relationship; that is, our devotion to God is to be measured by our devotion to humanity, the upbuilding of which is the upbuilding of God's kingdom in the earth.

The individualistic interpretation of Christianity fails to perceive the *social* character of Jesus' laws of love, service, and sacrifice; and the resulting perversion illustrates the point under consideration.

The attempt to serve God without serving man is the explanation of ritualism, which serves neither, and is hateful to the one and hurtful to the other. Forgetting that service, if real, is necessarily social, we by a misnomer call divine worship "divine service"; thus our services are "held" instead of being rendered.

Failing to see that sacrifice is a social law, men have tried to sacrifice to God without sacrificing for men; and this mistake has shed rivers of blood of both man and beast, and has cost incalculable self-inflicted and wasted suffering. Sacrifice for the sake of others is divinely beautiful; but sacrifice for the sake of sacrifice is suffer-

ing for the sake of suffering, in which only a fiend could take delight. Self-suffering which I inflict to please my God is no more Christian than the self-suffering inflicted by a Hindu to please his god, and reduces the two gods to the same moral level.

Again, love to God which is not love to man seeks to lose the consciousness of earthly things in the contemplation and enjoyment of God, sometimes rising into ecstasy. But such pious rapture is not Christian love, because it is selfish. It is good-feeling, not good-willing. The only Christian love to God is that which longs and labours that all men may know the blessedness of sharing it.

The social interpretation of the three fundamental laws of Jesus substitutes the service of humanity for the hollow and puerile forms of ritualism; it substitutes the beauty and helpfulness of genuine sacrifice for the wasted suffering of asceticism; and it substitutes benevolence and beneficence for a morbid and selfish mysticism.

Failing to apprehend the social laws of Jesus, the church has had no practical test of unselfish character, and has therefore admitted to membership great numbers who give no evidence of being citizens of the kingdom. Does the average church member aim at the largest possible service to humanity? Is it that for which he is longing and planning and sacrificing?

So far as we can see, the less worthy part of the church membership (and it is a very large part) are living precisely as most respectable people outside the church live, namely, to please themselves — make money, or have a good time, or do whatever best suits their tastes, inclinations, or ambitions.

The better portion of the membership is more or less

seriously and intermittently seeking their own personal salvation.

The best part are truly unselfish; they are living to do good in the world, and are the salt of the earth and of society. In most cases, however, they are only imperfectly instructed in the Christianity of Christ, and, therefore, fail to realize that measure of largeness, effectiveness, and joy of life here and now, of which they are capable. The misplaced emphasis on life hereafter leads to an undervaluation of life here. To reach heaven at last has been made the great desideratum. As a natural result, the church has been much more anxious to get men into heaven than to get heaven into men.

The philosopher, Von Hartman, thus characterized Christianity: "It is the sacrifice of this world for the next; or the giving up of certain pleasures here in order to enjoy greater pleasures hereafter." This utterly misrepresents the Christianity of Christ, but can hardly be called a caricature of the individualistic interpretation of Christianity. That interpretation has certainly created a common impression that religion is otherworldliness, which in large measure accounts for its slight appeal to men busy with this world. Says a workingman in a prize essay: "The union label aspires to be the emblem of humanism, even as the cross is the symbol of Christianity. The one speaks to us of the world beyond and of the fatherhood of God; the other speaks to us of this world, this stern, roughshod world in which we live, and of its redemption by the brotherhood of man."

This misplaced emphasis on the unseen world has not only hidden the vision of a redeemed society and obscured the social mission of the church, but has done much to distort men's conception of the church and to

corrupt its character. Instead of recognizing the church as a means to the kingdom as an end, men have made it an end in itself; hence the development of ecclesiasticism and sacerdotalism, the emphasis on doctrines which had no practical relations to life (like the speculative question which split the East and West into the Greek and Roman churches), the appearance of heresy and religious persecution, the rise of different communions with conflicting claims, and all the evils of a rampant sectarianism.

If the church had been organized to make this an ideal world, her history would have been as different as her character, her aim, and her work.

3. Again, the individualistic interpretation of Christianity results in a meagre conception of religion and of life.

It does not see life whole. It does not see the whole individual, to say nothing of society, for every man is only a fraction of a man. The Greek, though a strong individualist, went so far as to say that "One man is no man at all." If there were only one man in the world, there would not be enough of him to make a Christian. He could not obey the fundamental laws of Christ, for they are social. A man can *become* righteous only by *doing* righteousness, by entering into right relations with others.

This individualistic interpretation of religion and of life bisects a man; it divides him into soul and body, and sets the two at enmity; it divides his whole life, all his activities and all his relationships into two hostile camps — the sacred and the "secular"; and if he lives a Christian life for fifty years, it is a fifty years' war. Because man is necessarily a social being, inheriting a complex social nature from hundreds of thousands or millions of ancestors, and sustaining social relations to

millions of other social beings, an individualistic religion with its individualistic philosophy of life must necessarily be incomplete and inadequate.

It has emphasized the passive, rather than the active, virtues, as if the former were distinctively Christian; and there has resulted an enfeebled Christian ideal. Men have not been canonized for their well-rounded character to which the manly virtues had contributed their full share. Few saints have been heroes, and fewer heroes have been saints. The world seems to have looked on the saintly and the heroic as if they belonged to two different and conflicting temperaments. Surely the ideal Christian and the ideal man ought to be one and the same; and no one approximates ideal manhood who does not possess in due measure every noble human characteristic.

Saints of the church window type have not been remembered for valour, heroic persistence, and distinguished services mightily achieved at the cost of great sacrifice. The church has glorified character distinguished for beauty rather than strength, while God made man for both. Saintliness of the dehumanized, or half-human, type does not appeal to young manhood, which admires strength. Hold up before a company of healthy boys a typical boneless saint, and a typical bloody hero, and ask which they would rather be, and every one of them would choose the latter as an ideal of life. Passive goodness when it is mistaken for weakness, as it often is, excites contempt; but unselfishness of the everyday, dooryard, playground, workshop type attracts every one, and when precisely this same kind of goodness is shown in circumstances which reveal the strength of sacrifice in the service of others, it kindles admiration and provokes emulation.

With the change in men's conception of Christianity which is taking place, there is developing a new type of saint, to which the active and heroic virtues contribute a good half, and for the making of which such men as David Livingstone and Doctor Grenfell furnish the timber.

The mistaken ideal of Christian character, which is now passing, and for which the individualistic conception of Christianity is responsible, has robbed the race of much. For centuries it withdrew from the normal activities and relations of life into the seclusion of the monastery and the convent many thousands of the most religious men and women of Christendom. The less religiously disposed were thus left to become the fathers and mothers of the race.

Furthermore, the secularizing of industry, politics, amusements, and all of the ordinary activities of life placed a stigma upon them and declared them alien to religion, except as it sought to control them by numerous restrictions, which have not prevented their perversion and their frequent corruption. Thus the religious motive, which is the highest and deepest of which human nature is capable, has been withdrawn from the greater part of life, robbing it of the most powerful of all moral prophylactics. Why wonder that business, politics, and amusements have been largely corrupted?

The social interpretation of Christianity applies this saving influence to the entire circle of being, to all human relationships and activities with full confidence that by such application the world's corruptions will be purged.

Contact with corruption is the peril of passive goodness, the opportunity of active goodness. The individualistic conception of religion and of life would preserve passive goodness from contamination by separating it

from the world's evils. The social conception of Christianity believes that active goodness is mighty enough to permeate and transform the whole life of the world.

Not only has the individualistic interpretation of Christianity failed to give the individual a worthy Christian ideal, it has failed to give the world a social ideal of any sort. This has permitted a large part of the noblest impulse of the race to run to waste or worse.

Mazzini wrote: "The religious element is universal, immortal. . . . Every great revolution has borne its stamp and revealed it in its origin or its aim." The spirit of self-sacrifice for a noble object is of the same sort as the Christian spirit. The fact that great multitudes are capable of sacrificial devotion to that which seems to them worth while is our best human hope for society, and points to an almost measureless power and possibility of world betterment. What uncounted numbers have suffered up to "the last full measure of devotion" for country, for liberty, for various reforms, for truth, for an idea! This noble passion of sacrifice has often been blindly prodigal not only of ease and comfort but of life itself in behalf of an idea which was narrow, mistaken, unworthy. How many nihilists and anarchists, how many, many soldiers have been willing to die, if first they might kill one whom they believed to be an enemy of humanity, or of country? This willingness to suffer in the service of others is the social spirit; and its pitiful perversion is due to a perverted social ideal. These perversions are numberless; and the most common and costly of all is a selfish nationalism, devotion to which is commonly christened patriotism.

A devotion to country which would sacrifice the rights and interests of other countries to one's own is no more commendable than a devotion to family which would

sacrifice the rights and interests of other families to one's own.

The world is waiting and suffering for a social ideal broad enough to embrace all nations, and high enough to embody the highest good of humanity. Devotion to such a social ideal which would subordinate national good to the universal good would be disloyalty to one's own country no more than a devotion to country which subordinated family well-being to national well-being would be disloyalty to one's own family.

In his kingdom-teaching Jesus gave to the world precisely such a social ideal, but the individualistic interpretation of his teaching has robbed Christendom of it all these centuries.

Individualistic Christianity has done much to ameliorate social conditions, as Benjamin Kidd has shown, but it has been done incidentally and indirectly for the most part. An individualistic church having no social aim could of course have no social program. How different would have been the world's history if it had had both!

A perfect social ideal for the world would afford a perfect social ideal for each nation in the world, and for each community in the nation. When such a social ideal has been generally adopted, the new earth wherein dwelleth righteousness will soon follow.

The loss of Jesus' social ideal, embodied in the kingdom of God fully come in the earth, robbed the world of the greatest possible inspiration to progress.

The individualistic interpretation of religion makes individual character the proper goal, the highest possible goal of earthly life; and there are multitudes of men and women in the world to-day, who, having made Jesus Christ their ideal, can never compromise with any moral

obliquity in themselves, can never tolerate any defect of character which renders them unlike him. But how many men and women are there in the world who cannot rest so long as there is anything in their community which renders it unlike heaven? How many Christian people there are who, with the highest personal standards, accept the common low standards of community and of national life! Poverty, and vice, and crime are accepted as a matter of course. "Because they have always existed, they always will; and those who expect anything else are visionary and quixotic." It is often impossible to arouse professing Christians to appreciate public evils and to accept any personal responsibility for them. In an address to the Christian Social Union, Doctor Gore, Bishop of Oxford, said in words which he declared were "as well considered as any he had ever uttered": "I have constantly sat down bewildered before the blank, and, it seems to me, simply stupid, refusal of the mass of church people to recognize their social duties. Why on earth is it? What produces this strange blindness of heart and mind? Often have I tortured my mind trying to find an answer to those questions, and tortured it in vain."

Is not the answer to Bishop Gore's question to be found in the fact that the church has no social ideal? Its members have been trained from childhood to look at life and its every duty from a purely individualistic point of view. This is the reason it is so difficult to enlist the churches in social reforms of any sort. So proverbially conservative are they that many progressive leaders have utterly broken with them. Says Doctor Bascom: "Reforms of the most imperative character meet with hesitating and wavering support from churches, and sometimes encounter bitter opposition.

. . . Most of the social questions of the last hundred years have brought nearly as much discredit as credit to religion."[1]

We find throughout Christendom a double ethical standard, one for public and one for private life. The private standard is often Christian; the public standard is always pagan; and we have no Christian ethical standard for national life because we have no Christian social ideal.

To say nothing of teachings which are distinctly *Christian*, how many governments are there in the world which consider the Ten Commandments binding on themselves? Generally speaking, they are careful to observe the conventionalities, and prompt to rob one another when a safe opportunity offers. And these urbane highwaymen who smile and stab very likely call themselves Christian; and their official representatives are probably exemplary husbands and fathers.

The absence of a high social ideal is seen not only when we compare the ethical standards of public and of private life, but when we contrast the individual and social standards of well-being. In the occidental world the desire to improve one's condition is a general characteristic. We have a high and constantly rising standard of living; and those who are not engaged in this upward striving for themselves and their families are comparatively few.

How different is the situation touching the public welfare! How few, comparatively speaking, are the public-spirited citizens in any community! It has become a popular proverb that everybody's business is nobody's business. Many men neglect the general good because they are so absorbed in their private concerns;

[1] "Sociology," p. 173.

but how many neglect their private interests because they are so absorbed in the general welfare? Most young men and women have bright visions of their own future; how many have corresponding social visions of the future community, nation, world?

Every youth is capable of developing the social spirit; but how little effort is made to cultivate it and to attach it to a Christian social ideal! The social ideal of Jesus is the complement of the social spirit in man as the oak is the complement of the climbing vine. With this elevating ideal gone, the aspiring, self-giving social spirit, which is the most beautiful growth of human nature, trails along the ground and clings to low objects, to be trampled under foot by the hyena of lust, and to be wasted by the wild boar of war.

The eminent Belgian publicist, M. de Laveleye, said: "There is a divine order in human affairs. It is not always the order that exists, but that ought to exist. God knows it and wills it. It is for man to discover it and to achieve it." The Christian believes this touching his individual life, and finds not only his wisdom but also his strength, courage, and inspiration in working together with God for the achievement of this personal plan and for the realization of the highest Christian character and destiny. But if there is a divine order in the life of the individual, how much easier to believe that there is a divine order in the affairs of communities, of nations, and of mankind! And how much greater the inspiration in believing that one is part of a plan as wide as the world and as on-going as the ages! The greatest conceivable stimulus is the firm conviction that one is a co-labourer with God unto the full coming of the kingdom in the world.

Assuming the truth of the old individualistic philos-

ophy of life, I see no need of progress in civilization. If life is simply a probation and a plan for perfecting individual character, why progress in the control of nature, in the creation of wealth, in science, art, and literature? We have seen that change is necessary in order to stimulate growth, but if individual growth were all at which God aims in this earthly economy, a kaleidoscopic change, or an ever-recurring round of the seasons would seem to suffice. Why changes from generation to generation and from age to age, if there is no progress? And why progress, if there is no objective? And what is the objective of this cosmic plan, if it be not the kingdom fully come?

When such a social ideal is lost, there remains no cosmic plan, no world progress; life is robbed of its higher motives, its larger meanings, its wide relations. It no longer runs through a web in which God is weaving an infinite design of unspeakable beauty, but is only a single, attenuated, endless thread.

In view of the fact that the individualistic interpretation of Christianity reverses the emphasis which Christ placed on religious truth; that it results in a mal-adjustment of institutional Christianity to modern civilization; that it results in a perverted conception of the Christian religion, and in the corruption of the church; that it results in a belittled conception of religion and of life, and that for all these reasons it is alienating vast multitudes from the church (which will be shown in the following chapter), let me say to those who still cling to this interpretation as Cromwell said to the framers of the Westminster Confession: "Brethren, I beseech you in the bowels of the Lord, believe it possible that you may be mistaken."

CHAPTER XIV

THE PASSING OF INDIVIDUALISTIC CHRISTIANITY

"We are standing by the deathbed of a religion," wrote a hasty mourner a few years ago; and present reports of the death of Christianity are equally hasty and "exaggerated." The frequency with which its obsequies have been celebrated during several centuries really constitutes a striking comment on its vitality.

Still if institutional religion were thoroughly vital, enjoying robust health, and performing its normal functions, such mistaken reports would hardly gain currency, or even originate. As a matter of fact, conflicting judgments are common, and apparently conflicting phenomena are in evidence. During the past fifty years many thousands of churches have become extinct (I have counted some thousands in a single denomination), and several thoroughly vital religious movements have appeared and become vigorous. The late Professor William James said: "It is quite obvious that a wave of religious activity, analogous in some respects to the spread of early Christianity, Buddhism, and Mohammedism, is passing over our American world." Mr. Ray Stannard Baker writes on "The Spiritual Unrest," and as the result of a careful investigation in New York finds a "very general tone of discontent and discouragement among church workers themselves. They feel that the churches are somehow inadequate to their great task of spiritual leadership. Something is felt to be wanting."

He quotes the pastor of a prominent church as saying: "There is such a thing as a religious crisis in America, however much we may scoff at the idea. Religion is to-day of very low vitality."[1] A writer in *Harper's Weekly* says: "While religion grows, the church declines," and a Protestant Episcopal Bishop, the Right Reverend Charles D. Williams, discusses "The Conflict Between Religion and the Church." The European War excites the frequent comment that Christianity has failed, while many quote the witticism of Lessing, that Christianity has not failed, because it has never been tried.

Such varying interpretations of the signs of the times might be multiplied a thousandfold; and most of them might be justified by observing that the individualistic interpretation of Christianity is being superseded by a very different and much larger conception of it, namely, the social.

This change, which will do more for the world than anybody can calculate, has been in progress for half a century or more, but only in recent years has the meaning of its various phenomena become apparent. We will consider briefly the more important.

I. FOR A GENERATION AND MORE THE CHURCH HAS BEEN LOSING HER INFLUENCE OVER THE PEOPLE, ESPECIALLY WORKINGMEN

At a national congress held thirty years ago,[2] Dr. Washington Gladden asked: "Why is it that the working people are slowly and sullenly drawing apart from the churches?" He was discussing "Church Neglect as Caused by the Strife Between Labour and Capital."

[1] Pp. 51, 52.

[2] The Interdenominational Congress in the Interest of City Evangelization. Held in the Central Congregational Church, Cincinnati, December 7–11, 1885.

The fact of such neglect was not in question: it had for years been growing more and more obvious. Religious and social workers were now trying to find its causes. Dr. Amory H. Bradford also read a paper on the same subject. He had made extended inquiries in fifteen cities located in four manufacturing states. Many different reasons for church neglect were assigned both by artisans and by church workers among the artisan class, all of which may be summed up in the fact that the church has ceased to appeal to most workingmen.

The fact of this estrangement is not peculiar to any country or communion in Christendom, though in the United States it is less marked in Roman Catholic than in Protestant churches.

It is significant that while the waning of the influence of the individualistic type of Christianity is coincident in extent with the social revolution, it is most pronounced in those countries where the industrial revolution is most developed, because the changes created by the industrial revolution are always attended by the social movement. That is, just in proportion as civilization becomes social is the spirit of individualistic Christianity seen to be out of harmony with it, and incapable of meeting its needs.

The absence of the working classes from churches and chapels in England had become sufficiently marked by the middle of the nineteenth century for the editor of the *Nonconformist* in 1849 to invite them to give the reasons for their non-attendance. The large number of new houses of worship built during the last half of the century gave to the churches an appearance of prosperity, but censuses from time to time showed a decreasing attendance notwithstanding the increase of population. For instance, in Birmingham 141 churches and

chapels in 1887 had fewer attendants than 92 churches and chapels a quarter of a century earlier. In Liverpool a count of the morning congregations showed that the attendance had decreased from 1881 to 1891 notwithstanding the fact that the number of sittings had meanwhile increased 18,513.

In London, according to a government census made in 1851, 37.5 per cent. of the population attended church, while in 1902 a census made by the *Daily News* showed 22.4 per cent. of the population in church. During this period the number of churches and missions more than doubled.

The English churches have now had a long series of lean years, the whole body included in the Free Church Council having suffered a decline of 18,000 members in a single year.

The same phenomena of church building and a decreasing church attendance appeared during the same period in Scotland. In Dundee, 94 churches in 1891 had 6,289 fewer attendants than 84 churches in 1881. During a period of forty years, from 1851 to 1891, notwithstanding the growth of population, attendance on the Established Church in Scotland decreased 86,000, on the services of the Free Church 55,500, and on those of the United Presbyterian Church 39,423. That is, while the population of Scotland increased 39.3 per cent. in forty years, the attendance at its Presbyterian churches decreased 22.4 per cent.[1]

The remarkable revival in Wales early in this century was followed by a strong reaction and an annual decrease in church membership.

That the losses sustained by the British churches have

[1] See Richard Heath's "Captive City of God" for the above facts and many more.

been chiefly among the working classes seems to be indicated by the fact, pointed out by Dr. John Clifford and others, that only 3 per cent. of British workingmen now come under the influence of religious teaching.

On the Continent the Roman Catholic Church, which officially refuses to reconcile herself to the new civilization, has in large measure lost her influence. The French Government has broken with her, Italy defies her, Portugal repudiates her, and even Spain has left her.

Prominent pastors of the Free Churches of France recognize the alienation of the people; and one of the leaders of the new evangelism, W. Monod, after attributing it to purely individualistic teaching, adds, "One can count at a glance, each Sunday, in many European sanctuaries, the rare men who wander into them!"

A well-known Swiss professor, Gaston Frommel, after intimating that there is the same alienation of the people from the churches in Switzerland as elsewhere, remarks: "What is wanted in our Evangelical Protestantism—and its absence sterilizes everything—is triumphant faith in the sovereignty of Christ here on earth. The crying need of contemporaneous Protestantism is a social realization adequate to its essence."[1]

A minister of the Dutch National Reformed Church, Professor Gunning of the University of Leyden, admits that "the masses in Holland are alienated from that church."

A remarkable change is taking place in the Greek Church in Russia, described by Mr. Menshikov in the *Novoye Vremya* (Petrograd), the first signs of which were noted in the fifties of the last century. This writer proceeds: "For about a thousand years orthodoxy has

[1] "The Captive City of God," p. 49.

existed among the Russian people. For about a thousand years the poorly educated but devout clergymen have been able to communicate their faith to the good-hearted and ignorant people. But something catastrophic has happened, and this great religious mood began to die out, at first among the aristocracy, then among the intellectual classes, then among the clergy. . . . Finally, when the pastors began to desert their charges, their flocks also scattered."

Some statistics collected by the Holy Synod are summarized by this writer as follows: "In 1911, 2,148 students finished the course of theological seminaries. Of this number only 574 entered the service of the church. Just think," he adds, "what an overwhelming majority already prepared for the priesthood do not wish to serve their Lord's throne. And this is repeated all over Russia."[1] It is further declared that few of those who enter the priesthood do so from conviction.

But the industrial revolution, during the past half century, has been greater in Germany than anywhere else in Europe; and the breaking away of the people from the church has been more pronounced there than elsewhere.

The famous Doctor Stöcker of Berlin declares that "nowhere has so great a part of the people broken with the church. Protestantism is sick, sick unto death. . . . In the north and northeast the friends of Christianity are among the aristocracy and among the peasants; while the middle classes, the educated, industrial, commercial people, as well as the artisans and little tradesmen, are with few exceptions opposed to the church." A pastor of the German Reformed Church[2]

[1] The *Literary Digest*, June 13, 1914, p. 1439.

[2] Rev. Erich Forster of Frankfort-on-Main.

writes: "It is undeniable that the alienation from the Evangelical Church and its worship goes on increasing. . . . A few cultivated people hold to the church, but they are more or less worldly . . . its supporters are society people, who have no personal religion and really distrust and dislike the church, but maintain it as the rampant of privilege and the incarnation of conservatism and loyalty." Richard Heath says: "As far as attendance at its places of worship is a sign, Protestant Germany has fallen away almost *en masse* from the Evangelical Church."[1] A census of the seventy-eight churches of Berlin and Charlottenburg, taken February 22, 1914, showed an attendance of less than 2 per cent. of the population, and of those present more than three quarters, it was declared, were women and children.

In Germany about 20 per cent. of the income tax goes to the support of religion; and the law requires each citizen to declare himself an adherent of some faith. Every one is born into some church—either the State Church or the Roman Catholic. Early in this century there began a movement of legal separation from the church. In most of the German States, however, breaking away from church membership is a somewhat formidable matter, involving a court application, and registration as accepting some other faith, or agnosticism. A "Confessionless Committee" has been formed to facilitate secession from the State Church, and a meeting held under the auspices of this committee in one of the largest halls in Berlin early in 1914 illustrates the strength and temper of the movement. It was "called for midnight, to enable cabmen, tram-conductors, and chauffeurs to attend after their day's work. The place was packed to the doors, and the speaker of the night

[1] "The Captive City of God," p. 20.

was Adolf Hoffman, one of the most admired leaders of the Socialist party. On the table in front of the audience were printed forms containing the text of the formal application to the authorities for secession from the State Church. You had only to sign your name and address, and everything else would be arranged for you. Some venturesome pastors put in an appearance. . . . But they were simply howled down and covered with opprobrium. The meeting lasted till five in the morning. Hoffmann received ovation after ovation. The people frantically cheered as he quoted those passages in the Bible which treat of rich and poor, of masters who do not sufficiently reward their servants, of the powerful who oppress the weak. The entire audience sprang to their feet cheering hysterically when Hoffmann turned to the pastors and asked: 'Gentlemen, do you ever preach from these texts?'"[1]

This movement has extended from city to city throughout the empire. It is stated that during a single month nearly 25,000 left the State Church in Berlin alone.

Under such conditions we cannot wonder at the statement of a recent German writer who says: "The great mass of our population are spiritually impoverished, and they are descending constantly to a lower spiritual and moral level."[2]

Since the outbreak of the war the people have flocked to the churches; which, however, signifies no permanent change. War always sobers. There was a similar return to the churches at the beginning of the war of 1870, which was followed by an early and terrible reaction.

It is significant that the alienation of the people from

[1] Berlin correspondent of the *Christian World* (London). See *Literary Digest*, February 7, 1914.

[2] W. Classen in *The Constructive Quarterly*, Vol. II, No. 3, September, 1914, p. 644.

an individualistic type of Christianity has accompanied the social revolution, and that the extent of the latter has measured the extent of the former.

It is equally significant that the two movements coincide in point of time also. Attention was called to the fact that both in Russia and in Great Britain the churches began to lose their hold on the people about the middle of the nineteenth century. That was also true in the United States.

As we have already seen, the industrial revolution gave a great impulse to collectivism, but not until the middle of the century did the social spirit become strong enough to make itself much felt. Says President Emeritus Charles W. Eliot: "All through the nineteenth century a conflict was going on in all civilized nations between two opposite tendencies in human society, individualism and collectivism. Till about 1870 individualism had the advantage in this conflict; but near the middle of the century collectivism began to gain on individualism, and during the last third of the century collectivism won decided advantages over the opposing principle."[1] During precisely this period of growing collectivism the churches gained on the population at a slackening rate. As the social spirit grew stronger the hold of the individualistic type of religion on the people grew weaker, because it harmonized less and less with the spirit and needs of the new social or collective civilization.

In 1900, when pulpit and press were discussing the progress of the nation during the preceding century, public attention was often called to the fact that in 1800 only one in 14.5 of our population was a member of some

[1] "Conflict Between Individualism and Collectivism in a Democracy," p. 1.

evangelical church, while in 1900 one in 4.5 was a member; and the gain of the churches on the population was made the ground of much felicitation. Fortunately for our self-gratulation, no one seems to have analyzed the statistics of the century so as to reveal the *rate* of growth of the churches as compared with that of the population. Had we done so, "the spirit of heaviness" might have taken the place of the "garment of praise."

The following table shows how large a population there was for every ten members of the evangelical churches at different periods during the century:

In 1800	there	were	10	church	members	for	145	of	population.
" 1850	"	"	"	"	"	"	65	"	"
" 1870	"	"	"	"	"	"	57	"	"
" 1880	"	"	"	"	"	"	49	"	"
" 1890	"	"	"	"	"	"	46	"	"
" 1900	"	"	"	"	"	"	45	"	"

These statistics show a falling rate of increase throughout the last half of the century. Thus, if the gain of the churches on the population during the first half of the century is represented by 80 (145 minus 65), during the last half it is represented by 20 (that is 65 minus 45), during the last twenty years it is represented by four, and during the last ten years it is represented by one; that is, the *rate* of gain was only one quarter as great during the last half century as during the first half; and during the last twenty years it was only one quarter as great as during the preceding thirty years, while during the last ten years it was only one third as great as during the preceding ten years.

The number of the unchurched for every ten of the churched was reduced sixteen, on the average, every

decade during the first half of the century, and only four on the average, every decade of the last half century, while the average for the last two decades was two, and for the last it fell to one, being only one sixteenth part of the rate of gain during the first half of the century.

From 1800 to 1850 there was a flowing tide of individualistic religion which swept over an increasing proportion of the population; but from the middle of the century on the tide ran more and more slowly, until in 1900 it was barely perceptible, and in 1910 it had ceased altogether; that is, there were then ten members of evangelical churches for forty-five of the population, precisely as in 1900. Thus the gain of the churches on the population during that decade is represented by 0.[1]

The above facts will be a surprise to most readers, and will probably be questioned by some, because they differ materially from the comments generally made by the press on the annual statistics of the churches. For instance, on those for 1910 we read in one of our best papers, "The growth of Christianity in America outstrips in marked degree the growth of population." A comparison is then made between the figures for 1890, 1900, and 1910. These statistics include all who are members of any sort of religious body—Buddhists, Communists, Christian Scientists, Roman Catholics, Jews, Spiritualists, Theosophists, Mormons, and the like. Some of these bodies are small, and some are large; their total is about 38 per cent. of our entire re-

[1]The average annual increase of population from 1900 to 1910 was 2.1 per cent. The annual increase of the evangelical church membership was sometimes above and sometimes below that figure.

Including everything which calls itself religious, the increase of church membership in the year 1910 was 1.81 per cent; in 1911, it was 1.68 per cent.; in 1912, it was 1.6 per cent.; in 1913, it was 1.79 per cent.; and in 1914, it was 2.05.

ligious population. Many intelligent people regard the growth of some of these religious organizations as a national liability rather than asset.

Moreover, comparison is often made with the religious statistics for 1800 and 1850. I know of no such statistics accessible to the general public except those of Doctor Dorchester;[1] and those commonly cited are for *evangelical* communicants only, while the "striking gains" on which we read editorial comment include all of the religious bodies enumerated above.

Furthermore, Roman Catholic statistics are made up on an entirely different basis from Protestant, as has often been explained. A Catholic statistician criticised them as "guesses based on guesses." They are, therefore, more than liable to vitiate results when lumped with Protestant statistics.

The gains of the churches from year to year, considered by themselves, afford occasion for congratulation, for they always run into the hundreds of thousands, but if our aim is the Christianizing of the nation, they may be alarming instead of encouraging. The significant thing in a race for a far distant goal is not which competitor is ahead, but which is making the best speed. The *rate* of progress is the prophetic fact; and it was shown above that the gain on the population which was made by the churches for a century was at a slackening pace from 1850 to 1900, while for the next decade, averaging one year with another, there was no gain whatever made by the evangelical churches on the growth of the population.

This is a profoundly important and significant fact which must be faced. Nothing is ever gained by blinking facts. The ostrich policy never averts calamity.

[1] "Problem of Religious Progress," 1881.

We cannot comfort ourselves with the supposition that the relative loss of the churches was due to an increasing rate of growth in population, for the contrary is the fact. Population is growing at a decreasing rate, while the decrease in the churches' rate of growth is still greater.

Many will explain this loss by the destructive effects of the *higher criticism*, and by the churches "turning aside from preaching the gospel to engage in social service." But neither of these suppositions, nor both put together, can account for the facts. The relaxing hold of the churches on the people, not only in the United States but also in Great Britain and Russia, was observed as early as the middle of the nineteenth century, while the "higher criticism" was never heard of, except by professional scholars, until many years later. In like manner the churches' decreasing rate of growth had been in progress for more than thirty years before the agitation for social service began. Moreover, it has been repeatedly shown that socialized churches are growing far more rapidly than the individualistic church.[1]

Furthermore, the "higher criticism" and social service can have no influence, of course, where they are wholly inoperative as on Mohammedan and pagan faiths. "In every corner of the world," wrote Mr. Froude a generation ago, "there is the same phenomenon of the decay of established religions. . . . Among the Mohammedans, Jews, Buddhists, Brahmans traditionary creeds are loosening their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations

[1]See the writer's "The Challenge of the City," pp. 209-224, also Appendix A

on which historical faiths have been built up."[1] A cosmic movement which became the subject of comment thirty-five years ago must have been in progress during a considerable period before it attracted attention. The changes which are taking place in pagan as well as Christian faiths are referable to the same origin. Such world effects must be ascribed to world causes. They spring from the new civilization which the nineteenth century gave to the world, which is based on the new knowledge and on the new social conditions created by the industrial revolution.

Such a change in civilization is like a profound though gradual change in temperature which kills off such forms of vegetable and animal life as are unable to adjust themselves to a new environment.

God remains forever the same; his relations, therefore, to his creatures and to the universe do not change. Any rite or ceremony, any attitude of will or motive of life, which was pleasing to him one thousand years ago must be pleasing to him now. Why then should a religion ever change, which consists solely in right relations between God and the individual soul? Pagan religions and Islam are individualistic; they are, therefore, conservative. The most natural and inevitable inference which the adherent of such a religion can draw is "Once true, always true."

The Christianity of Christ is social in its very essence. Fatherhood necessitates brotherhood. The Christian religion, therefore, has always been social in *spirit* though it has been individualistic in theology. The social spirit of Christianity has been the vital principle which has kept it alive even though bound hand and foot with the cerements of a dead theology. Christianity is now

[1] *North American Review*, December, 1879.

struggling to free itself from this ancient bondage and is gaining liberty to grow.

As soon as we discover that the relations of man to his fellow are an essential part of true religion, we perceive that a vital religion must grow, because with changing civilization our relations to our fellows are constantly changing; new rights and new duties are created, of which our religion must take cognizance, because our rights and duties in our relations one with another are an essential part of our Christianity.

This is the reason that where the new civilization has made the most progress and, therefore, wrought the greatest changes in men's relations to each other, there institutional Christianity is least adapted to the needs of the people, and there they are most alienated from the church.

The failure of institutional Christianity to adjust itself to the spirit and needs of the new social civilization would be fatal to it precisely as the inability of Islam and of pagan faiths to adjust themselves to the environment of the new civilization will be fatal to them. They are individualistic, and, therefore, cannot make such a readjustment. It is because the Christianity of Christ is social that it can and will meet the new needs by readapting institutional Christianity to the new conditions. Thus the world will again see the law of the survival of the fittest operating on the highest plane.

II. COINCIDENT WITH THE RELAXING HOLD OF THE CHURCH ON THE PEOPLE HAS BEEN THE APPEARANCE OF NUMEROUS RELIGIOUS VAGARIES

While workingmen are more restless under the new conditions than any other class, they are not alone in their alienation from the church. Considerable num-

bers, having lost their religious anchorage, have drifted into strange harbours.

The old individualistic interpretation of Christianity has precious and saving truths which have brought millions into the kingdom, but the progress of modern knowledge has rendered its theology impossible, and many, throwing away truths with errors, have turned to all sorts of vagaries, new and old, and have even adopted ancient paganism.

There has been a strange recrudescence of astrology and palmistry; and a no less singular revival of sun-worship, under the god Salaam Aleikum, the supreme lord taught in the Zend-Avesta, of whom Zoroaster was the prophet. We are told that at least fourteen thousand Americans join daily in the adoration of the sun—a cult certainly much more select than the worship of the golden calf, and no less ancient in origin! Some might regard it as an interesting coincidence that two such venerable and oriental cults should both have their principal temples in so modern and Western a city as Chicago.

We are further informed that there are for the teaching and practice of sun-worship centres in not less than thirty cities in the United States, besides others in Canada, South America, England, Germany, and Switzerland, all of which are the growth of this twentieth century. This cult held an international conference in Lowell, Mass., in the summer of 1908.

It is stated on good authority that a man in New York, some years ago, capped the climax by sacrificing a bull to Jupiter, converting his residence into a heathen temple for the occasion.

While we are sending Christian missionaries to the Far East, Asia is sending teachers of Hinduism, Moham-

medanism, and Buddhism to us. Says a writer in the *Methodist Quarterly Review:*[1] "'Yoga' classes, which were first made fashionable by the society set, have become in many cities as popular as Browning and Shakespeare classes. Placing the Hindu scriptures above the Bible, many women to-day are studying these teachings who were formerly Baptists, Methodists, Presbyterians, Episcopalians, Catholics, and Jewesses. The devotees of this cult are by no means confined to the extreme East or West. Branch societies, with Swamis in charge, are maintained in Pittsburg, Washington, Chicago, St. Louis, Denver, and San Francisco, to say nothing of the many circles and clubs in smaller places."

Mr. Robert E. Speer says that the core of Hinduism that is studied in this country "is the Vedanta philosophy, the old pantheism of India read full of new meaning through contact with Western thought and Christianity."

The writer heard one of the Hindu priests in America, Baba Bharati, "formerly a hill hermit from Thibet," speak condescendingly and slanderously of American missionaries sent to the Far East, and heard his utterances loudly applauded by a "Christian" audience.

According to the press there has been opened at Kaltona, Cal., a school of Theosophy. It is to be used for the organization of a colony which is to be the nucleus of a new physical type in America. "At the proper time," says a Theosophist, "we expect a Messiah to appear and direct the destinies of the new race, the same as Christ did centuries ago."

Many good people are looking for a new incarnation of deity, and some millions think they have actually

[1] July, 1912, Nashville.

found it in a venerable and picturesque looking old gentleman named Abbas Effendi.

Since individualistic Christianity, in the midst of an increasingly social environment, began to lose its hold on the people, several religious movements have originated outside the church, and have grown strong, which are distinctly social in character, and which are based, every one, on the conception of the coming of God's kingdom in the world.

In response to the growing social spirit, there appeared about the middle of the nineteenth century so-called Christian Socialism. Frederick D. Maurice, Charles Kingsley, and Thomas Hughes are spoken of as "Christian Socialists"; but they were not Socialists at all; they were men filled with the social spirit of Christianity. Of their fundamental doctrines, the third placed them in absolute opposition to state Socialism. They taught that the state should do nothing except to remove hostile legislation, which is about one hundred and eighty degrees remote from Socialism. Their followers, however, both in Europe and the United States, who have the social spirit of Christianity and who expect the coming of God's kingdom in the world, have been drawn or driven into the ranks of Socialism because of the individualism of the church. It may be added in this connection that state Socialism, though purely political and economic in character, is made a religion by many of its devotees, who give to it a sacrificial devotion and a consuming zeal which rebukes many a Christian profession.

Babism is a Persian religion which has had a remarkable development since the middle of the nineteenth century. It is pantheistic in philosophy and Islamitic in theology. It lays hold of the social teachings of

Jesus; it preaches the kingdom of God, and inculcates the three fundamental laws which Christ gave for the government of that kingdom. It, therefore, adapts itself to the social needs of the times as an individualistic Christianity cannot, and proves its adaptation by its growth. It was said some years ago that one might count on one's fingers all of the Mohammedans ever converted to Christianity; but Babism has won several millions already. And not only so, but thousands of Jews, especially in southern Russia, have been made converts. Numbers have become adherents also in India, Burmah, Japan, England, and the United States, and some hundreds here in New York.

It may be added that Babism and some other non-Christian faiths shine like stars in the black night of heathenism, but fade like stars in the sunlight of the Christianity of Christ.

Mormonism is Christian only in its nomenclature, but it is a social not an individualistic religion. Senator Frank Cannon, born and bred in the Mormon Church, told me that unquestionably the doctrine of the kingdom of God, though perverted as it is in Mormon teaching, with the social system based on it, is what holds that church together, and has given to it its vitality and growth.

These three religious movements have been gaining momentum while the church has been losing it. They teach a great deal of error while the church teaches a great deal of truth; but they have each laid hold of important social religious truth which meets a present and conscious world need, and which the old, individualistic interpretation of Christianity ignores.

The appearance of religious vagaries in swarms, some of which have been referred to above, has more than

curious interest; it is one of the phenomena of the times which is significant. These people, who are so ready to forsake the churches for any vagrant faith and even for undisguised paganism, are not agnostics; they are all religiously disposed, and most of them have been members of Christian churches. The meaning of this phenomenon is that so far as vital Christianity is concerned their minds and hearts have been left fallow. When weeds grow lusty and undisturbed in a garden, it indicates that there is no cultivated growth there to dispute possession with them.

Or are we to infer that a radical change of climate is taking place? Climatic differences which are favourable to some forms of life and fatal to others are often subtle and obscure but none the less decisive; and this is as true of intellectual and spiritual climates as of physical. Imagine sun-worship and Hinduism taking root in Massachusetts during the puritan régime! They would have died sooner than Egyptian palms transplanted to New England's "stern and rockbound coast." Has the intellectual and spiritual climate of Jonathan Edwards' land lost its tang and tonic, its "eager and nipping air," that tender tropical growths should flourish there? If so, we may look for the accompanying intellectual and spiritual debility.

But radical changes of climate require ages for their accomplishment, while hours may suffice for marked atmospheric changes. There is a new social atmosphere pervading all lands, which be it said will not be temporary, since it comes from permanent causes, and which is friendly to social growths, whether they be political or industrial, moral or religious. And it is equally hostile to all individualistic conceptions of life. In minds sensitive to the new social atmosphere the old individ-

ualistic theology and individualistic philosophy of life have perished, and thus have left an unoccupied soil in which all sorts of social growths, whether good or bad, together with many strange exotics, readily take root. When the Christianity of Christ is accepted, and the kingdom-teaching is applied to life, "Every plant which my Father hath not planted shall be rooted up."[1]

III. SINCE THE PREVALENCE OF THE NEW SOCIAL ATMOSPHERE A VAST NUMBER OF PHILANTHROPIC AND RELIGIOUS ORGANIZATIONS HAVE APPEARED TO TAKE UP THE NEGLECTED SOCIAL WORK OF THE CHURCH

Agencies of this character are being multiplied by the thousand all over this land and others. We have already seen[2] that in the single city of Philadelphia there are 2,376 separate organizations engaged in benevolent work, while it requires a volume of over 400 pages simply to catalogue, with a few descriptive words, similar institutions in New York.

There are many organizations which are national, and some like the Red Cross and the Woman's Christian Temperance Union which are worldwide in their scope. They are all inspired by the new altruism which is Christian in spirit, but which had to go outside the individualistic church to find organized expression. Speaking of these philanthropic societies, Frances E. Willard once said to me, "They are all living monuments to a dead church"; and, referring to the great organization of which she was the founder, she added: "I would gladly hand it all over to the church, if the church would take it."

[1] Mat. 15:13.

[2] "Our World," Vol. I, p. 77.

Among distinctly religious and avowedly Christian organizations which have been doing the social work of the church are two which have had a remarkable development since the middle of the last century. Their activity and influence have become world wide, and their success has been phenomenal. I refer to the Young Men's Christian Association and to the Salvation Army.

There are two classes which the churches have increasingly failed to reach, and it is precisely these two classes which the Association and the Army have been signally successful in reaching — namely, young men and the poor. The Association and the Army have some things in common with the churches; but some other things they have in difference with the churches and in common with each other — namely, certain ideas and methods of Christian work. Is it not reasonable to attribute their success to the ideas and methods of work which they have in common with each other, and in difference with the churches? They both recognize, as the churches have not done, the whole man; they both recognize, as the churches have not done, the intimate relation or the physical and the spiritual, and therefore appreciate the moral values of physical environment; they both recognize, as the churches have not done, the social mission of Christianity; and out of these ideas they have naturally developed their methods, adapting them to the different classes which they aim to reach. If the success of the Association and the Army is fairly attributable to their characteristic social ideas and the methods which naturally grow out of them, of which there can be no doubt, may not failure to reach the same classes be fairly attributed to the lack of sympathy with those ideas on the part of an individualistic church?

But we are not left to inference touching this matter. There are certain socialized churches in the land whose work demonstrates the possibility of winning all classes of people to the church.

It has become difficult to make a scientific comparison between the two types of churches, the socialized and the individualistic, because social methods are gradually being adopted by churches which are still individualistic in spirit. Some churches which have little or no sympathy with the social aim have adopted some of the social methods because they were seen to be serviceable in filling empty pews. Twenty years ago, however, the line of demarcation between them was distinct. We will therefore go back to that time when there could be made an exact and scientific comparison of the two types touching the effectiveness of their work.

About a score of years ago I made such an investigation in the denomination which seemed to have the largest number of churches of the social type. Of course we have no exact measurement of spiritual results, which are the avowed aim, and the only aim, of the individualistic church; but the best we have is the number of additions on confession of faith. The comparison touching that point was hardly fair to the "institutional" or socialized churches, because, almost without exception, they were located in the downtown sections of our cities where work was most difficult, and where the habit of churchgoing had long been lost—neighbourhoods where most of the old-line churches had either died or run away to save their lines; while "family" churches had moved uptown or were found in suburbs and villages. Of course in such congregations there are numbers of children and youth who in due time unite

with the church as the natural result of Christian family influence rather than the fruit of church work.

But notwithstanding the handicap of the downtown location, it was found that the average socialized church had received during the preceding year precisely six times as many additions on confession of faith as the average church which was working on old lines; and all that had been done to give people clean bodies, physical training, rational amusement, knowledge of civic duties, and the like was a bonus, over against which the old-line churches had absolutely nothing to show.

Somewhat later, while the line of demarcation between the two types of churches was still distinct, I made a careful analysis of the statistics of the Miami Baptist Conference of Cincinnati, in which there were twenty-three churches. Two of these, the Ninth Street and the Lincoln Park, were "institutional" or socialized. They were both downtown churches, and neither was wealthy. The Lincoln Park church was distinctly poor; its membership was made up of workingmen, few of whom owned their homes. There had never been a single wealthy man in its membership. It was located in the midst of foreigners and negroes, but it had had a phenomenal success, and had built one of the noblest churches in the city, if not in the state.

Examination showed that of additions by baptism in that conference, during the year, almost exactly two thirds had been to these two socialized churches, and one third to the twenty-one churches working along the old lines. Notwithstanding the exceptional difficulties of one of the hardest fields in the United States, these two churches which had recognized their social mission had won twice as many converts, during the year, as the

other twenty-one churches put together, many of which were uptown or suburban.[1]

IV. THE CHURCH IS BEGINNING TO RECOGNIZE AND TO ACCEPT HER SOCIAL MISSION

The man who has *seen the vision* is no longer

> "The hermit of that loneliest solitude,
> The silent desert of a great New Thought."[2]

Every pioneer of a great movement is a voice crying in the wilderness, but in time the desert becomes populous with the multitudes who have gone out to join him. Perhaps no generation has seen a greater or more important change in the Christian church than that which has taken place in its attitude toward the social problem during the past thirty years. Only those can appreciate its magnitude who were already interested in that problem and trying to interest others in it a generation ago.

Under the leadership and presidency of Mr. William E. Dodge, the Evangelical Alliance undertook, twenty-nine years ago, to secure the coöperation of the churches in meeting the situation which was pressing itself upon the attention of all thoughtful minds.

During the twelve years that the Alliance prosecuted this new work it held three great conferences, one in Washington, one in Boston, and one in Chicago. The first two were national; the last was world-wide in its scope and membership. In addition to these great and influential gatherings, it conducted a campaign of education by means of literature and numberless local confer-

[1] For additional facts, and an account of methods employed by socialized churches, see the writer's "Religious Movements for Social Betterment."

[2] Lowell's Sonnets.

ences, and organized systematic house-to-house visitation in many cities.

This work doubtless prepared the way for the Federal Council of the Churches of Christ in America, whose organization and work mark a vast advance on those of the Evangelical Alliance.

The leaders of the earlier movement (*some* of them) recognized the magnitude and pressure of the social problem, but most of those who entered into it, both pastors and laymen, did so not to save society but to save the *church*. The house-to-house visitation brought to light many old church letters which had never been presented, and reawakened the interest of large numbers whose non-church going had not become a hopelessly confirmed habit. Of course the upbuilding of church and congregation aroused no opposition even on the part of the most conservative; and the good social results which followed did not subject the churches to the criticism of "neglecting their proper work for social service" because those results were indirect.

But a few visitations sufficed to gather the immediate church harvest; and to the social work, whose remote fruitage would have required the persistent effort of sustained cultivation, the churches were not equal. The work of the local alliances, therefore, died out. On the part of those engaged in it, it was essentially church work and only incidentally social work. Its motive was undoubtedly individualistic. Had the work been inspired by the aims and motives of social Christianity, it might have lived. The spirit and purpose of the Federal Council are eminently social, and precisely such as are best calculated to insure its permanence. These are obviously set forth in its Social Platform, submitted to it by its commission on the Church and Social Service,

and adopted by the Council at its quadrennial meeting in 1912.[1]

The representative character of the Federal Council is as much greater than was that of the Evangelical Alliance as its social program is broader and better defined. The Alliance was, so to speak, a close corporation. Its representative character was wholly unofficial. The Council "is not an individual or voluntary

---

[1] "The church must stand:

"1. For equal rights and complete justice for all men in all stations in life.

"2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"3. For the fullest possible development of every child, especially by the provision of proper education and recreation.

"4. For the abolition of child labour.

"5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"6. For the abatement and prevention of poverty.

"7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"8. For the conservation of health.

"9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

"10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

"12. For the right of employers and employees alike to organize, for adequate means of conciliation and arbitration in industrial disputes.

"13. For a release from employment one day in seven.

"14. For the gradual and reasonable reduction of the hours of labour to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

This is an industrial platform, but the Federal Council through its Commission on the Church and Social Service undertakes to render all possible help in rural betterment also.

agency, or simply an interdenominational fellowship, but is an officially and ecclesiastically constituted body." It has a constituency of thirty-two denominations, more than a hundred and fifty thousand churches, and about seventeen million members.

Of course no one pretends that this vast army is filled with the social spirit and engaged in social ministration. If it were, the social millennium would be just around the corner. In the constituency of the Federal Council there are thousands who accept social Christianity and millions who do not; but the significant and hopeful fact is that the thousands include most of the religious leaders; and those who refuse to follow are as certain to be left behind as is the wake of a moving ship.

There is grumbling in various quarters because so great emphasis is being laid on social service "to the neglect of religion." It comes, however, from those of the older men who are unable to adjust their thinking to changed conditions. President Woodrow Wilson once said to me: "I have often thought that if I could have the answer of but one prayer, it would be this: O Lord, make all the fools bad men." The longer we ruminate on that morsel, the jucier it will seem. The cutest thing the devil ever does is to get a good man to do his work for him, because a good man can do it much more effectively than a bad man. In the moral and religious spheres it is for the most part good, mistaken men who hold back the wheels of progress. If all the good men were on one side and all the bad on the other, life would be reduced to very simple terms; there would be few questions of casuistry.

As it is, multitudes of Christian men are in sackcloth and ashes to-day because of the rediscovery of the

kingdom of God — the greatest blessing that has ever come to the Christian church since its organization. Of course I do not mean to imply that those who still cling to the old individualistic interpretation of Christianity are "fools"; but this is certain — when men have against them the Scriptures, science, scholarship, and human experience, they are certainly mistaken, no matter how saintly; and, if they are not too old, they will live to rejoice over time's demonstration that they were in the wrong. When the Congregational churches of Connecticut were disestablished, an event known in the history of the State as "The Downfall of the Standing Order," Dr. Lyman Beecher was greatly distressed. "The day after the election," we read, "he sat in an old rush-bottomed chair in the kitchen, his face buried in his hands, and the tears trickling through his fingers, the picture of dejection and despair. 'What are you thinking about, father?' asked his daughter. 'The church of God, my child! The church of God!' he sobbed." He afterward said many times: "I suffered more than tongue can tell for the best thing that ever happened to the churches of Connecticut."[1]

Religions do not die violent deaths. They die of neglect, of starvation, and of heart failure. Institutional Christianity is loosening its hold in many lands. The individualistic interpretation of Christ is passing, and a worthier understanding of him is taking its place. The Christianity of Christ cannot die, but the visible institutions which more or less imperfectly embody it may and must perish, if they inflexibly refuse to readjust themselves to changed conditions. Says Bishop Williams: "Great movements, essentially religious . . .

[1] "The Life of Harriet Beecher Stowe," by her son and grandson, p. 269.

are sweeping over the land. But the church, as an ecclesiastical body, is out of touch with these movements. She speaks timidly upon such matters, if at all. She does not meet the *religious* demands of the age. Her morals and ethics are not big enough, nor her service adequate. She preaches, for the most part, a narrow and petty round of ethics, the minor moralities of purely personal conduct, respectabilities, good form, technical pieties, and ecclesiastical proprieties, while the age is seeking the larger righteousness of the kingdom of God which is 'human society organized according to the will of God.'"[1]

I believe that the church will be saved; not by seeking to save her life, but by gladly spending it for the kingdom. And a saved church will speedily mean a saved world.

If so partial and even perverted a form of Christianity as the individualistic could do so much for the world as it has done, cannot the Christianity of Christ — pure and undefiled religion — do all that the world needs?

[1] *The American Magazine*, June, 1911, p. 150.

CHAPTER XV

THE CONVERSION OF THE CHURCH TO CHRIST

"REPENT, for the kingdom of heaven is at hand." This word with which John the Baptist smote the conscience of the people was the fittest message with which to prepare the Jewish nation for the coming of the Messiah; and it is to-day the fittest message with which to prepare the church for a mighty coming of the kingdom.

It is significant that by common consent we call a religious quickening a "revival." Only that which has once lived can revive. It is when the church repents and *re*lives that those who are dead in trespasses and sins begin to *live*. The psalmist prayed: "*Restore* unto me the joy of thy salvation . . . then will I teach transgressors thy ways; and sinners shall be converted unto thee.[1] Only those can successfully teach transgressors the way who are themselves walking in it. A generation ago President Roswell D. Hitchcock declared that the first need of our time was "to Christianize Christendom." But Christendom will never be Christianized until the church has been Christianized. That is the first and most fundamental need of the world to-day.

I. THE NECESSITY OF THE CHURCH'S CONVERSION TO CHRIST

Probably never before in the history of Protestantism has the church been so freely and widely criticised as

[1] Ps. 51:12, 13.

during the past generation. These criticisms have constituted more or less urgent calls to repentance; but though they have come from friends, they have not always been kindly received, especially by that portion of the religious press which has expressed the strongest desire for a "general and genuine revival," apparently meaning thereby the conversion of great numbers of outsiders.

Those who have been best satisfied with the present condition of the church are those who adhere to the old individualistic interpretation of Christianity. They see no occasion for any radical change, and fail to appreciate the testimony of history that in order to a great spiritual awakening of the nation the *church* must first have new life. These champions of a complacent church have accordingly criticised her critics, and charged them with "heckling" the church.

But no true prophet, ancient or modern, has ever appeared as a defender of conditions then existing in society. Not one has ever been satisfied with the spiritual condition of the church. Not one has made it his business to eulogize the church. The true and typical prophet of God has always inflicted the faithful wounds of a friend. That is the reason that every generation has stoned its prophets; and succeeding generations have built their sepulchres and monuments because time has justified them and their message and has confounded their critics.

John's summons to repentance was in no way singular, that was always the call of the typical Hebrew prophet. The great Isaiah begins his message: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. . . . Ah, sinful nation, a people

laden with iniquity. . . . Bring no more vain oblations; incense is an abomination unto me. . . . Your appointed feasts my soul hateth. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."[1] The rites and ceremonies of the church, their Sabbath observances, their calling of assemblies, and making many prayers were all an abomination to God without social righteousness. This was the typical prophetic note. Four of the Hebrew prophets had messages which were peculiar, like the call of Haggai to rebuild the temple, but every typical prophet — the remaining twelve — was a great national conscience, convicting the Jewish church of sin and calling on it to repent. Was that "heckling the church?" There were those, as there always are, who said to the prophets: "Speak unto us smooth things; prophesy deceits"; and there were not lacking priests and prophets who "healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there was no peace."[2] The prophets who "cried aloud, and spared not, and showed the people their sins" were loyal both to the truth and to their country; while the false prophets who "spake smooth things" were faithful to neither.

Jesus did not attempt to quicken the Jews of his generation to righteousness by telling them how good they were, and how much better than the surrounding Gentiles. More than once he used pagan peoples to point a contrast against his own. In the parable of the Good Samaratan, he did not say that a couple of men "went by on the other side"; it was "priest" and "Levite"—

[1] Isaiah. 1:2, 4, 13, 14, 16, 17.
[2] Jer. 8:10, 11.

officials of the church of which Jesus was a member. Repeatedly his parables were directed against the scribes and Pharisees, who were the ecclesiastical leaders. Was Jesus "heckling the church"? When Luther nailed up his theses in Wittenberg, was he "heckling the church"? Loyola appeared for the defence of the ecclesiastical institution. According to the verdict of history, which was the friend of the church of Christ, Luther or Loyola? Which rendered the greater service to Christianity and to the world, the great champion of a free conscience and of spiritual religion, or the organizer of the Society of the Jesuits?

In all the ages since there was a church, Jewish or Christian, there have arisen those within the church — faithful and loving sons — who have cried: "*Repent!*" But there have been purifying influences other than the truth. The church has been many times purged from without by persecution; but never again can this disguised blessing come in Christendom. Freedom of conscience, purchased at a great price, will never be surrendered. And as the church grows more powerful in numbers and wealth, there will be an increasing temptation to join it from some ulterior motive — because it is the proper thing to do, because it will improve social standing or business prospects. These motives have long been increasingly operative in Christendom, and millions have connected themselves with the church who were only nominal followers of Christ. The purification of the church so sorely needed must now come wholly from within, by the faithful preaching of the Christianity of Christ and the unshrinking application of his test of discipleship.

We can make right or wrong conditions of church membership, but we cannot change the conditions of

Christian discipleship, or the credentials of citizenship in the kingdom. Nor were these conditions and credentials arbitrarily fixed by Jesus; they inhere in the moral government of the world and in our very constitution. God himself could not change those conditions without changing his own character. Obviously the only possible way to become a follower of Christ is to follow him. The only possible way for a selfish person to come into harmony with a benevolent God is to cease to be selfish and to become loving. The only possible way for a self-seeking person to become a citizen of the kingdom is to stop his self-seeking and to make the general good the great object of his endeavour. All this is as simple as it is obvious. It is quite within the comprehension and possible experience of a little child.

A gentleman in Brooklyn, a friend of mine who gave me the statement, had a little girl who at the age of three years came to him and said: "Papa, was Moses weal?" "Yes, my child, Moses was real." "Was Joseph weal?" "Yes, dear." "Was Daniel and David weal?" "Yes, they were both real." "Was Jesus weal?" "Yes, my dear, Jesus was real." "Well, is *God* weal?" "Yes, child, God is real; he is our heavenly Father, who loves us and wants us to do everything he tells us to do." "Yes," said the little girl, "I will." And ever after, all that was necessary to control her conduct was to convince her from the Bible or otherwise that God wanted her to do a thing, or did not want her to do it. Her character and life as a child and as an adult showed that she had been born again; she had surrendered her will to God. Let us get back to the simplicity which is in Christ, and apply his clear, common-sense teaching to ourselves.

We may be members of the church "in good and regu-

lar standing," but we are not members of the kingdom unless we have been born again.[1] We may have participated in all the solemn sacraments, rites, and ceremonies of the church, but in "Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature."[2] We may be friends of the church, but we are not friends of Christ unless we undertake to do whatsoever he commands us.[3] We may love the church and be counted among its benefactors and ornaments, but we do not love Christ unless we keep his commandments.[4] We may be followers of Calvin, or Wesley, or Luther, but we are not followers of Christ unless we have accepted crucifixion.[5] We may be disciples of the most orthodox (or the least orthodox) school of theology, but we are not disciples of Christ unless we have love one for another.[6]

To be a Christian is as simple and easy as to surrender our will to God, and it is as difficult and terrible as to surrender our will to God. He who loves God supremely cannot help giving him his life; he who loves himself supremely finds in self-surrender the death agony of the cross. Are there not great numbers in our churches who know neither the agony nor the joy of self-surrender?

The church may consider long and deeply, may call great assemblies and make many prayers, may inaugurate new movements and undertake social service, may expend increasingly great sums of money — may do all this and fail utterly to meet the crisis of our times. There is only one way for her to save either the world or herself; and that is by becoming unselfish. In vain

[1] John 3:3.
[2] Gala. 6:15.
[3] John 15:14.
[4] John 14:21.
[5] Matt. 16:24.
[6] John 13:35.

her millions lavished on herself, her piles of chiselled stone, her storied windows, her faultless music; in vain the "enrichment of her service"; in vain the preacher's eloquent periods. It is all like a beautiful woman, faultlessly gowned and exquisitely jewelled, who has a fierce cancer eating at her vitals. There are many who would "heal the hurt of the daughter of my people slightly" with their rose water medications. She is dying for the merciless and merciful knife of truth that shall cut out the cancer of selfishness.

The pulpit is largely responsible for this condition of things. It has not adequately instructed the congregation; and ministers have gotten into the church great numbers who have had only a superficial religious experience, if any at all. How many have assumed the sacred name of Christ with scarcely as much consideration as they would give to closing a real-estate deal or to buying a new gown? Before making a purchase they would at least ask the price; but many have professed discipleship without counting the cost. Jesus has a word for such. It was when great multitudes went with him that he turned and spoke of the cost of discipleship. All that a man has is the price; "Whosoever he be of you that forsaketh not all that he hath; he cannot be my disciple."[1]

Mistaking the Christian law of love to our fellowmen, and adopting the Mosaic standard — "as thyself" — instead of the Christian standard — "as I have loved you" — has led to a disastrous misconception of the nature both of Christian love and of human selfishness; it has led, therefore, to a radical misconception of the character and object of the Christian religion. Men have been told from the pulpit that self-love was a duty. Were it

[1] Luke 14:33.

true, it would be the most superfluous exhortation ever given; but it is the most deadly falsehood ever fed to an eager appetite. It has led millions to attempt the service of two masters — self and the kingdom. It has led millions to believe that disinterestedness is neither obligatory nor possible; and has made it impossible for such to comprehend the Christianity of Christ. It has prevented millions from taking seriously Jesus' repeated demand for complete self-abnegation. It has led millions to imagine that the ywere disciples of Christ, and so to profess themselves, who not only had not forsaken all that they had but who made it the object of their lives to get more.

How many are there in our churches — pulpit or pews — who understand that to claim ownership in anything whatever is to rob both God and humanity? God has entrusted us with ourselves, our powers of mind and our bodies. He has also entrusted us with whatever possessions may be in our hands, great or small. And these are the means by the use of which are developed the three qualities of will necessary to a noble character — strength, autonomy, and benevolence (See Chapter VI), and furthermore the means by which we render service and sacrifice for the benefit of the great social organism of which we are a part. "No man liveth unto himself" any more than the human hand lives unto itself; and if in an attempt to live selfishly the hand could separate itself from the body, it would die. In like manner if a man in his effort to live unto himself could separate himself from the social organism, he would die physically, intellectually, and spiritually. He cannot do it; but the unspeakable folly and guilt of the selfish man is that he spends his life trying to do it; and, as I have already said, whatever we try to do *morally* we succeed in doing; the

man who tries to commit murder or suicide is morally guilty of murder or suicide.

It was shown in Chapter III that *Christian love is the service of GOD and HUMANITY as the ultimate and supreme end of endeavour;* and that *selfishness is the service of SELF as the ultimate and supreme end of endeavour.* There are many degrees of intensity in love and selfishness, but from the nature of the case there can be no middle ground. No moral being in the universe can have two supreme objects; and no responsible being in the universe can have none. Many, however, very many, are quite unconscious what is their supreme object in life; and this is especially true of selfish people, for selfishness is blind and prevents self-knowledge.

Now Jesus came as the light of the world to reveal God as love, and to live before men's eyes a human life of love, to show that love made him one with the Father, and that it makes all lives one which yield themselves to its blessed power, because it is the fundamental law of the moral universe which makes it one. He came to show men the sin and misery of holding themselves aloof from this great spiritual oneness; and lived and died that that infinitely costly and precious thing, the human will, capable of heaven or hell because capable of self-direction, might know the unutterable blessedness and perfect freedom of loving self-surrender to the Infinite Will which is infinite love. Jesus taught men to pray daily and therefore to work daily, that the oneness of doing God's will might come to earth as it had come to heaven, thus bringing heaven to earth. He also taught men how to distinguish between professed oneness with God and the oneness of actual experience — professed membership in the kingdom of love, service, and sacrifice, and actual citizenship in that kingdom — namely, by *obedience* to

the will of God, which is the law of love, the law of the kingdom.

As we have seen (Chapter VIII), the church has failed to apply this test, and has, therefore, admitted to its membership a great multitude of selfish men and women who have no conception of the Christianity of Christ, and no experience of its regenerating power. They daily misrepresent the Christ-life to the world. They testify that it is consistent with self-pleasing, self-seeking, whether in business or politics, in recreation or in the use of money. They daily and hourly testify that it is not necessary to forsake all that one hath in order to become a disciple of Christ, and that one need not accept the cross and crucifixion in order to become his follower.

Is it strange that Christianity is misunderstood by the world when it is misrepresented by its professed adherents? Is it strange that the church has so little life when so many of its members have none at all? Is it strange that the world does not believe the gospel when multitudes in the church do not believe it? Multitudes call themselves by the name of Christ who neither live a life of love nor believe it to be practicable. Multitudes daily repeat the words, "Thy kingdom come, thy will be done in earth as it is in heaven," who do not believe that the kingdom of love and service and sacrifice will ever come in the earth, or that the will of God will ever be done in earth as it is in heaven.

This is the supreme unbelief of the church, which paralyzes her efforts and cripples her effectiveness today — the rejection of the aim which Jesus set before his followers, as "impossible," and the rejection of the means which he revealed for its realization as "impracticable."

Only twice are we told that Jesus marvelled — once at the faith of a Gentile, and once at the unbelief of his own people. Does he not marvel to-day that his professed followers are so faithless that they do not dare to live the unselfish life, so unbelieving that they regard the Golden Rule as "impracticable?" This is the supreme agnosticism of our time, the arch atheism of our day — unbelief that God is really in the world making all things new until the final consummation of "a new heaven and a new earth wherein dwelleth righteousness." Surely the Master's message to his church is "Repent and believe the gospel."[1]

II. THE MEANING OF THE CHURCH'S CONVERSION TO CHRIST

1. First of all the church must be converted to his *authority*.

Dr. Henry C. Emery, professor of Political Economy in Yale University, said before the New York State Conference of Religion:[2] "You can place the Decalogue — yes, a thousand decalogues — on your statute books, and all based on the soundest principles of political economy, but you will not thereby abolish poverty, or misery, or injustice. But put the Sermon on the Mount in the hearts of your people, and it matters not who makes your laws. This is an old teaching — it is nothing else than Christian teaching — but in the end it becomes economic teaching. And herein lies the real relation of religion to economics. I do not say this because speaking in a church to a religious audience. I say the same thing in the dry and dusty atmosphere of the lecture-room, and it is from the point of economics

[1] Mark 1:15.

[2] Schenectady, November 13, 1906.

that I come to these conclusions. For this reason it is all the more a witness to the vitality of religion, since an economic search for the cause and the cure of social evils brings us back impotently to its cardinal principle. We are told by some writers that the world is waiting in an agony of expectation for some great social philosopher, who shall bring to it the new message of salvation. If so, the world is wrong, for there is no message to bring it peace from its manifold ills, save that heard nineteen centuries ago from the profoundest of all social philosophers, the Man of Nazareth."

In striking contrast to the above, let me quote briefly from Archbishop Magee of the Church of England, who is reported to have said that the Sermon on the Mount is ideal but altogether impracticable, and that if an effort were made to apply its teachings literally, "society would tumble to pieces."

Here surely is a most significant difference of opinion. The high ecclesiastic, speaking from a religious point of view, declares the Sermon on the Mount "altogether impracticable." A political economist, professor in one of our most distinguished universities, speaking solely from the economic point of view, reaches the conclusion that the Sermon on the Mount is the world's only deliverance from its manifold ills! Where is the skepticism, in the church or in the university? Which is in conflict with revelation, theology or science?

If society were actually to live the Sermon on the Mount, it would certainly inaugurate Social Christianity, it would be the kingdom come, God's will done on earth as it is in heaven; but it would hopelessly destroy the individualistic theology which is still current in most of our churches, and it would put an utter end to everything in the existing social order which is based on

human selfishness. The church is historically conservative of the existing social system. Can that be the reason why it has so little faith in the practicability of the teachings of Christ? Can it be that admiration for the beauty and ideal perfection of the Sermon on the Mount is intended to compound with conscience for not really *desiring* that this divine message should become the accepted law of society? A person of great wealth, whose name is well known to my readers, and who has endowed a very conservative theological seminary, said to me: "I tell you we don't want too much of the Sermon on the Mount." Was great frankness of utterance the principal difference between this member of the church and many others? Are the church members who do not believe in the authority of Christ touching practical life like one of George Eliot's characters who thought "religion was desecrated by being applied to the things of this world," or are they afraid that such application would interfere with comfortable selfishness?

It is true that on the part of many in Germany and England, and now in the United States, there are increasing perplexity and doubt whether it is possible to apply the ethics of Jesus to the conditions of modern civilization which are so radically different from those of the world in which Jesus lived and to which he addressed his teachings. This is the capitalistic era of civilization. Increasing capital was the inevitable outcome of the application of steam and electricity; and capital has become as essential to modern industry as labour. Moreover, vast enterprises like the building of transcontinental railways, the cutting of isthmian canals, reclaiming of deserts, and a thousand others, require such masses of capital as were never imagined by the hearers of Jesus. Are his warnings against wealth to be

considered authoritative under the changed conditions of the new civilization?

It is quite true that the conditions of life have radically changed, but human nature has not. Moral principles are universal and eternal in their applicability to all moral beings. Precepts which are rules of moral conduct are only methods by which principles are applied, and must, therefore, change as conditions change. Principles are the sailing chart which points out the permanent facts, the latitude and longitude of coastlines, islands and reefs in the ocean of existence, thus indicating the true course to one's destination. Rules are the adjustment of the sails and rudder to the changing winds and currents; and *not* to change sails and rudder is to lose the course. This is what fanaticism does, thus losing the true reckoning, and perhaps wrecking the ship. Jesus told his disciples to wash one another's feet. This was not a principle permanently binding, but the application of a principle by which it was adapted to a warm climate and to the custom of wearing sandals. The principle was that of humble service, and is as binding on us as it was on the disciples, but changed conditions render that particular command no longer applicable, and, therefore, no longer binding.

Moralists who discover that some of the precepts of Jesus are no longer applicable, and who, therefore, break with his teachings, and regretfully declare his ethics are no longer binding, are sailors who when the wind changes solemnly throw overboard the chart!

The perplexities which arise from mistaking precepts for principles, and principles for precepts, are only temporary. Common sense soon finds the way out. But there are two difficulties and dangers which are much more serious. One is a radically inadequate conception

of the meaning and purpose of the teaching of Jesus; the other is the recognition of the real import of that teaching and its deliberate repudiation. Let us look at both briefly.

(1) It is undoubtedly true that the early church expected the speedy end of the world; and, therefore, interpreted the teaching of Jesus in the light of that expectation. They filled it with other-worldliness; they understood it to concentrate thought and interest on the values of the other life; hence the non-worldly and transcendent conception of Christian ethics, which remains to this day the accepted interpretation in the Roman Catholic Church, and still materially influences Protestant thinking and living.

When time demonstrated the futility of the early Christian hope and expectation touching the end of the world, *it did not make obvious the error of their other-worldly interpretation of the teachings of Jesus.* With the hourly expectation of the second coming of Christ, they could of course gain no adequate understanding of the kingdom of God as a redeemed society which was a perfect embodiment and revelation of the divine will. To them the great aim and expectation was the speedy realization of the glory of heaven. This was of course a purely individualistic interpretation of the teachings of Jesus, which still survives, though it is as mistaken as the error from which it sprung.

When the hope of Christ's immediate return gradually faded out, the logic of events forced Christians to adjust themselves to the life of the world, of which they must needs be a part. They must gain a livelihood, must be subject to governments, must sustain various relations to their fellowmen. Was it possible to do this and maintain the transcendental conception of the Christian life?

The Roman Catholic Church said, No; and hence developed a compromise. Only those could meet the requirements of Christ who separated themselves from the world. The monk, the priest, the nun might live holy lives; their occupations were sacred; the lives of those who did the world's work and reared families were "secular," and on a distinctly lower plane.

Protestantism could not tolerate this double standard of morality. It recognized government and industry and the home as not only right, but as spheres in which the noblest service might be rendered to God and men. It rejected the idea of monasticism, but brought over from the Roman Church the false distinction of the sacred and the "secular" — the very root out of which monasticism grew, and which has continued fruitful of evil in the Protestant churches, where it has produced a double standard of morals just as it did in the Roman Church, with the difference that among Protestants the double standard is not officially, but only practically, recognized. Thus the Christian minister is held to a much higher moral standard than the business man, because the ministry is sacred, while business is "secular." If the minister is convicted of being mercenary, it is scandalous, but it is perfectly honourable, and a matter of course, for a man to engage in business for the purpose of making money. A selfish motive is permitted to trade and industry, but not to preaching the gospel.

There has thus come to be throughout Christendom the feeling, if not the well-defined conviction, that the teachings of Jesus are a kind of "counsel of perfection," ideally perfect, to be sure, and admirable for pious people but "altogether impracticable" for the business world, and that if a serious attempt were made to apply them to the ordinary relations of life, "society would tumble

to pieces." The result of this other-worldly interpretation is that the church does not take the *social* teachings of Jesus seriously.

According to the individualistic interpretation of Christianity the ultimate values and realities of life are other-worldly, and the good things of this life, which is brief, must be sacrificed to win the good things of the other life, which is eternal. The great concern of religion is with the ultimate values and realities, not with this life which is only "a fleeting show."

According to the social interpretation of Christianity, the life of society is as ultimate and as real as that of the individual. Each is made an end by the other; the perfection of each is a means to the perfection of the other as an end. The "ultimate values of the Christian life" are to be found in the one as much as in the other — in time as well as in eternity, in this world as in the next. It is *all* what Jesus called "the eternal life." This it seems to me disposes of the "other-worldly" interpretation of Christian ethics and faith.

This view is strengthened when we consider that the supreme object of this earthly economy is to produce perfect, *autonomous* beings; that is, beings who gladly meet all of the obligations which spring from their relations to God and to each other. All vegetable life and all animal life below man lives according to rule. It is incapable of violating the laws of its own nature, and is, therefore, virtueless. As we have seen, God wanted a form of life which was self-directing, and which through its own choice and action should, with his aid, attain a character so like his own that it might determine for itself what would constitute right conduct toward other sentient beings. This is the very essence of the autonomy at which the divine training aims.

Now the ethical teaching of Jesus is in absolute accord with God's purpose and method. The whole region of formula is utterly foreign to it. Its distinguishing characteristic and its incomparable superiority to the teachings of the world's great sages is that instead of formulating rules of conduct, and multiplying precepts of life, Jesus inspired his disciples with his own spirit which made them capable of right action toward others in wholly new and unexpected situations. And it is precisely this characteristic which makes Christian ethics adequate to all times and to all circumstances. No one can really practice Christian ethics except a Christian. As soon as it is reduced to fixed form, it becomes fossilized, and losing its life it loses its power of adaptation. Its spirit is its very essence.

The nature of Jesus' ethics being what it is, Christian ethics must necessarily be imminent in all Christian lives. And it is the vital relation of the teachings of Jesus to the will of God which makes them universal and eternal in their applicability. The will of God was the law of Christ's life, and it must become the law of every life filled with his spirit. Now the will of God is disclosed not only in the life of the material world but also, and more fully, in the life of the spiritual world. Human life in its social relations is a revelation of God, and the laws which are natural and necessary to those relations are, therefore, divine laws. And those who are in possession of Jesus' fundamental principle which is disinterested love — good-will — or rather, those who are possessed by it, are able to extemporize Christian ethics adapted to the new situations which arise in the course of social evolution.

Love is able to interpret God's will correctly because that will is love. Not only is God love but man also is

love, just in proportion as he becomes Godlike; that is, just in proportion as his will becomes *strong*, *autonomous*, and *benevolent*. And when we are entirely possessed by the spirit of Christ we become one with God as Jesus prayed we might be, and then love by simply acting out its own nature, its own impulses, makes a practical application of Christian ethics.

Of course I do not mean to say that Christians never make a mistake in their interpretation of the will of God. We are not large enough to comprehend that will in all its relations; but our failure to apprehend Christian duty aright is far more likely to be due to our selfishness than to our littleness. The first great essential is a disinterested love. And this is the one essential in the ethics of Jesus.

Let us apply this briefly to the Master's teaching concerning wealth.[1] He nowhere condemns its possession. It is not money but the love of money which is the fruitful root of all evil. It is not the possession of God's money but its embezzlement which is criminal and dangerous. Wealth is not to be looked on as a treasure to be heaped up and guarded from thief and moth, but as a power to be used. Power that is never used is like coal in a mine that is never raised and fired; practically, it does not exist. And this power of wealth is to be used, as time and strength are to be used, in the service of God and humanity. We are to remember what almost every one forgets — that wealth is not property but only a possession. Proudhou said that property was theft. This is strictly true, not in a socialistic sense, but in the Christian sense. "Ye are not your own"; much less is anything in our hands our own. We are

[1] In Vol. III an entire chapter will be given to the discussion of this subject.

entrusted with our possessions precisely as we are entrusted with ourselves, to be used in upbuilding the kingdom. Not a fraction of self, of time, and of substance belongs to God and the remainder to ourselves. This would mean two masters. "All that he hath" must be forsaken by every one who would become Christ's disciple. He must abandon all claim to ownership either in self or in substance. This does not mean dispossession any more than it means suicide. Either would be a refusal of the trust — an attempt to escape responsibility. Stewardship faithfully discharged is commended. What is condemned is the appropriation of the trust to the uses of our own pleasure. The peril of wealth is not in its possession but in using our possessions as if they were our property.

Jesus' warnings against the dangers of wealth, instead of being out of date in this capitalistic era, are much more needed now than when they were uttered, because great masses of wealth selfishly used are far more dangerous. "Taking thought" to increase our power for the service of the kingdom is not a violation of the command; it is seeking first the kingdom of God. To make even the necessaries of life (to say nothing of its comforts and luxuries) the first object of endeavour is pagan, doing as the Gentiles do; it distrusts our Father, and makes it impossible to obey the great command, binding on every disciple in every age, to seek first the kingdom.

To suppose, as some do, that Jesus told his disciples not to be anxious for the morrow, not to take thought for food and clothing, not to lay up treasures for themselves, because he believed the end was at hand, is to make him teach a temporary ethics based on an error of judgment. This dishonours Christ. What he really

taught is as applicable to-day as it ever was. It is, therefore, as binding; and the great need of the church in this generation is to accept his authority, and to make an honest effort to live up to the principles of his teaching.

(2) The second danger referred to above is that of recognizing the real import of Christ's teaching, and of repudiating it; in other words, the frank acceptance of selfishness as the necessary law of modern life, which of course makes the teaching of Christ not only antiquated but false.

If what has been said in this volume and the preceding has failed to convince the reader that selfishness is everlastingly wrong and increasingly impracticable, it is quite useless to add a few words here. What I want to urge is that those members of our churches who accept selfishness as the necessary law of their lives, thus rejecting utterly the fundamental teaching of Christ, have no more right to bear his name that had Pilate's soldiers who nailed him to the cross.

Let us not occupy an equivocal position. Let us not attempt to deceive either ourselves or others. If we profess to accept the authority of Christ, let us do it wholly and heartily, and live accordingly. If we have ceased to respect his authority, let us no longer call ourselves his disciples. If we have ceased to follow, let us not pretend to be followers; let us not subject ourselves to the "Woe" which Jesus pronounced on hypocrites.

If we propose to call ourselves Christians, we must "accept without reserve and assert without apology the supreme authority of Jesus Christ." This means the absolute and unconditional surrender of the will.

At this point many will tell us that we are expecting too much of poor, weak human nature; that such heights are attained only after many years of struggle and of

growth; that entire surrender is to be required not of the repenting sinner but only of the ripened saint.

Precisely here is the fatal error of many pulpits which has made our churches large and weak.

Because God is willing to accept the surrender of a very imperfect will, we must not imagine that he is willing to accept an imperfect surrender of the will. The newly enlisted recruit is a very imperfect soldier. He will require months of drilling and hardening before he is fit for the front, but he is as completely enlisted, he belongs as completely to the government, he has surrendered his will as unreservedly to his superior officers as the seasoned veteran of a hundred battles.

A man who proposed to enlist, reserving to himself the right to judge whether a command should or should not be obeyed, would be rejected. Suppose he were willing to observe one half of military discipline, but did not deem the other half binding because "inapplicable!" Until he has placed himself, his very life, at the disposal of his government, he cannot begin to be a soldier.

Jesus put the cross at the beginning, not at the end, of the Christian life. He accepts no divided allegiance. There can be but one master. We cannot select the commands we will obey. We cannot accept his teachings as to our relations to God and reject his teachings as to our manward relations. To reject either is to reject his authority, and, therefore, to reject him. Our gift finds no place on God's altar so long as we are at enmity with our brother; "first be reconciled to thy brother, and then come and offer they gift."[1]

2. The conversion of the church to Christ means conversion to his *spirit.*

The inarticulate spirit of a man may be far more

[1] Matt. 5:24.

unequivocal than his verbal declarations. His utterances may deceive; his unconscious spirit reveals. Paul, therefore, makes the quality of a man's spirit a decisive test of character. "Now if any man have not the spirit of Christ, he is none of his."[1] Conversion to Christ, therefore, means conversion to his spirit. We may give intellectual assent to his teachings; we may profess to be his followers; but if we have not his spirit, our profession is hollow, our conversion is a sham; we are none of his.

Generically speaking, there are only two kinds of spirit — the spirit of love and the spirit of selfishness, which are the exact opposites of one another. The one is the natural expression of the self-giving will; the other is the natural expression of the self-seeking will. When a selfish will makes an unconditional surrender to God it comes into harmony with God, who is love; that is, there is a reversal in the current of its life; formerly it was its nature to get, now it is its nature to give. The heart has been transformed from a maelstrom into a fountain, because it has been filled with love, which is expansive, outgoing, self-giving. It is not difficult for a fountain to give, because that is its nature. The reason that most people are so loath to give is because they have been born but once. After they have been born again, they will rejoice to give; it will become easy because it will become natural.

A man who was as famous for gripping his enormous wealth as he was for getting it said to a friend of mine: "I would rather go without my dinner any day than sign a check." And yet he was a member of an orthodox church "in good and regular standing." Paul says that the covetous man is an idolater, and classifies him

[1] Rom. 8:9.

with adulterers and drunkards; but covetousness no more renders a church member liable to an ecclesiastical, than to a civil, trial.

Some people really love to give — God bless them! — but they are comparatively few. If the reader doubts it, let him undertake to raise the funds for an obviously good and urgently important work; and between the upper and the nether millstones of the pressing necessities of the work and the flinty facts of his hard experience the last grain of doubt will be ground to impalpable powder.

A man may be wholly unconscious of a spirit which is obvious to every one else. "Francis Xavier, the noble Jesuit missionary, said that in the confessional men had confessed to him all sins that he knew and some that he had never imagined, but none had ever of his own accord confessed that he was covetous."[1] Unconscious and complacent selfishness emphasizes the necessity of pressing home to the conscience of the church the social teachings of Jesus. Christian love invariably expresses itself in acts of Christian service and of Christian sacrifice. These, therefore, afford a clear and convincing manifestation of the spirit of Christ; and the church or the person that does not possess the spirit of love, of service, and of sacrifice has not the spirit of Christ, and is none of his.

The social teachings of Jesus are a tremendous moral tonic — precisely the tonic needed for the debilitated conscience of a luxurious age.

It is not surprising that a sudden and vast development of material wealth, beyond all precedent, should create a materialistic spirit, a pleasure-pursuing, ease-loving, self-indulging generation. In Jesus' time "they

[1] "Christianity and the Social Crisis," p. 74.

that were gorgeously apparelled and lived delicately were in kings' courts," but now they are in every city in all the land, and many of them are in the church. The atmosphere thus created enfeebles the will and, therefore, the character. Better by far is a poverty which stimulates the will to struggle and become strong than wealth which is regarded as a means of self-gratification instead of a power with which to serve humanity.

For unnumbered ages necessity has been laid on all forms of life to struggle for continued existence. In God's creative plan that necessity has been the unceasing upward pressure that has evolved the higher forms of life. So far as we can see, it was the only compulsion possible in the vegetable and animal worlds. But when we reach the human level a moral compulsion becomes possible — a *self*-compulsion, or propulsion which without any goad behind it joyfully "*runs* in the way of God's commandments," because the "heart has been enlarged," because disinterested love has become the motive power.

This is the glorious fruition for which God has been working from the beginning; it has cost the patience of ages; it has cost numberless lives and measureless suffering; but it cannot cost too much, provided the long process succeeds, for its completion is a will like God's will; it is divine likeness, and, therefore, of infinite worth.

The poor man does not have the same opportunity to make a splendid moral conquest that comes to the rich. No thanks to the poor man that he does not gratify himself with palaces and yachts and all the artificialities designed to corkscrew pleasure out of a selfish life. The stern but kindly struggle for life saves him from a host of temptations. But the rich man, whose education has

perhaps refined every taste and made him doubly sensitive to beauty in every form, holds in his hand the power to gratify every desire. There is no one to say him nay; and a score of specious fallacies concerning "encouraging art," "giving employment to the worthy poor," and "living in a style befitting one's means" are seeking to chloroform his conscience. If, however, instead of yielding he hardens his moral fibre and says: "Every penny of this power was entrusted to me for service; it is not enough to make a 'justifiable' use of it; I am morally bound to make the best possible use of it for the help of humanity. When my Master bade every one who would follow him take up his cross daily, he did not except the rich. When he said, 'Lay not up *for yourselves* treasures on earth; he included me. As a Christian man I have accepted the authority of Christ as the law of my life. I am bound to love as he loved, and, therefore, to serve and sacrifice as he served and sacrificed, to the uttermost," *that* man has the spirit of Christ. He has won more than a world-empire; he has conquered "the world, the flesh, and the devil." His victory is one of the fairest sights on which the angels look down; and I fear one of the rarest. It justifies the incalculable cost of time and suffering at which God prepared the opportunity.

But what if this costly opportunity for moral exaltation is used for moral degradation? What if the man who has been lifted above the necessity of struggle for the means of subsistence, whose struggle for strength was intended to have been on the moral plane, utterly fails to apprehend the high spiritual significance of wealth, and uses it to gratify every appetite and desire which has a cash equivalent? He is animalized by wealth. Failing to become a son of the Highest, there

is a reversion toward his brute ancestry, which lived to satisfy desire.

Various evils attend luxury, but the greatest is that of moral debility. Luxury removes the time-long physical necessity of struggle; and character, failing to rise to the moral necessity, is enfeebled.

But many who are not gross enough to wallow in wealth fail utterly to understand its real significance, its spiritual values. They engage in a struggle, but it is one which does less for their morals than for their wits. They use the power of wealth simply to grasp more power; they spend their lives building the dam high and higher, but never turn the water to the waiting wheel; they exhaust time and strength in increasing the possibilities, the responsibilities, and the barrenness of life; they devote all their energies to making life a stupendous failure. Making money is simply making power — power with the highest moral and spiritual possibilities — and to devote life to increasing the power under one's control without *utilizing* it, when the greatest opportunities of all the ages are thrusting themselves upon us, is to spend one's life preparing everlasting regret. I wonder how such a man feels when stripped of his body and of his check-book — an utter pauper.

That the entire significance of wealth consists in the fact that it is power for service has never dawned on the average church member. He does not seek it for that reason, and, save a small fraction, he does not use it with that aim. He does not dream that his whole life is under the law of service. It is still more difficult for him to conceive that his life, especially his business life, is under the law of sacrifice. Uneducated in the social teachings of Jesus, he is unarmoured for the war, which business is declared to be, and probably falls a victim

to the spirit and methods of business, which are contrary to the spirit and teachings of Christ.

A materialistic civilization makes the great prizes of life materialistic; and such ideals do not inspire severely moral methods for their realization. In the competitive struggle for wealth professed Christians adopt means, which cannot bear the straight edge of Christian ethics, on the ground that their competitors drive them to it in self-defence.

"A man must live," we are told. Why "*must*" he? That is the justification offered by the keeper of the saloon, the gambling hell, and the brothel. That excuse no more justifies illegitimate methods in a legitimate business than it justifies an illegitimate business. No Christian "must live" when living involves disloyalty to Christ. That is the saving of life that loses it. Emerson says:

> "'Tis man's perdition to be safe
> When for the truth he ought to die."

What if soldiers said: "We must live." If the heroes and martyrs of the Christian faith had said: "We must live," the history of the church would have been differently written. And if Jesus Christ had said: "I must live," there would have been no Christian history to write.

The Master said: "Behold I send you forth as lambs among wolves"; he did not add, "but you must live." Lambs sent into a pack of wolves are not sent there to develop the claws and teeth of carnivora, but to *die.* Into a selfish world Jesus introduced the unselfish principle of life, which is to control all human relationships and inspire all human activities. He did not require

every follower to adopt that principle in business, under the impression that business was conducted on it, and that it would fit in nicely with the existing situation; so that to inform him that following the golden law of love would ruin one's business does not in the least degree cancel the obligations which he lays on all followers. An apostate under the persecutions of Nero might as well have excused himself by saying: "Burning at the stake would ruin my health." For a Christian to do business on anti-Christian principles is apostasy as real as it would have been for Latimer or Ridley to have signed a recantation; and a heresy of life is far more heinous than a heresy of belief.

Is the word, "Be thou faithful unto death," any more sacred in one age than another? Is it any more binding on a bishop than on a business man? Is it any more to sacrifice one's business success than to go into exile, or to the dungeon, or to the stake?

It was the joyous martyrdom of the early Christians which startled heathendom into the conviction that a new and amazing power had come into the world. Men who for conscience sake could suffer unto death have demonstrated in every age that the blood of the martyrs is the seed of the church.

What if a dozen leading business men of New York, church members, were so converted to the Christianity of Christ as to be willing to fail in business rather than violate the golden law of love? What if they should challenge the sheriff's hammer as Paul challenged the headsman's axe, would it not startle the modern world into a new perception of power in Christianity? Might it not prove to be the beginning of the next great awakening?

Amiel says: "Sacrifice, which is the passion of great

souls, has never been the law of societies." But it must become the law of society, if society is to be saved; and it must become the law of church members, if they and the church are to be saved.

When the church has been converted to the authority of Christ — I do not mean when ecclesiastical bodies have expressly accepted the social interpretation of Christianity as true, but when the membership of the church has actually adopted the principles of Christ's teachings as the law of everyday life, it will be found that a new spirit has taken possession of the church — the spirit of love, the spirit of service, and the spirit of sacrifice; that is, the church will have been converted to the spirit of Christ. But conversion to his authority and to his spirit is not all.

3. The conversion of the church to Christ means also conversion to his *aim*.

Every true Christian has surrendered his will to Jesus Christ, and has the spirit of love, service, and sacrifice. There are, therefore, multitudes who have been converted to his authority and to his spirit, who, nevertheless, have little comprehension of his *aim*. What such need is to be converted from the individualistic to the social interpretation of Christ's teachings.

(1) Conversion to the aim of Christ will make the aim of the church consciously social.

The object which Jesus set before himself was an ideal world — namely, the kingdom of God fully come in the earth. When the church has rediscovered her Master's mission, she must make it known or become apostate. It is her business to realize her Lord's ideal. She is the body of which he is the head; and in doing the will of the head the several members fulfil their proper functions.

The church will find both her aim and her program in the prayer, so often said, so seldom weighed, "Thy will be done in earth as it is in heaven." She will then be interested in everything that promotes her work, and have business with everything that obstructs it; that is, she will obviously be concerned with everything that hastens or hinders the coming of the kingdom.

A social aim on the part of the church does not imply neglect of the individual members of society, but rather a more intelligent and efficient care of them. Physicians no longer aim simply at curing individuals. How much larger and wiser their present purpose, which undertakes to protect society as a whole by preventive measures. Hygiene, sanitation, vaccination, and quarantine can do more to prevent sickness than all practitioners combined can do to cure it. Physicians, however, are no less faithful in treating individuals on account of having the larger social aims.

Why should not the clerical profession gain the larger conception and the nobler aim as well as the medical? Moral diseases are as contagious as physical; and for a minister to refuse to help clear out the saloons, gambling hells, and houses of prostitution on the ground that it was *his* "business to build character" was like a physician's saying: "It is my business to build health; I have nothing to do with draining swamps and killing mosquitoes and cleaning up pestholes"; only no physician could be found ignorant enough to say such a thing.

(2) Conversion to the aim of Christ means a more thorough conversion to unselfishness.

A man may say "myself," "my family," "my city," "my country," "my church," and "my God"; and in each there is room for ulterior interest. But no one ever says: my humanity, because there is only one.

Here there is no sense of ownership; there can be no appropriation. And for the same reason no one ever says: my kingdom of God. Humanity does not, like the family, reciprocate our love; it does not, like our city, afford us a thousand conveniences and good gifts every day (none the less real because unappreciated); it does not, like our country, insure to us the priceless blessings of civilization and of liberty; it cannot know us, hear us, and help us, like our God. Humanity knows nothing of us, cares nothing for us, does nothing for us. In serving humanity there are no side glances at personal interest. Surely to love millions on the other side of the globe and millions yet unborn must be disinterested. The love of humanity, therefore, is the best possible test of unselfishness.

Jesus identified himself with humanity, and made its service identical with the service of himself. He showed that the kingdom of God was as broad as humanity in its aims, and summons the church to the love and sacrificial service of humanity. And yet there are many in the church who despise and hate a large proportion of humanity — whole races, indeed.

When one has been converted to the aim of Christ, his hopes, his fears, his desires, his labours are no longer for himself, nor do they end with any object which represents himself; they are for the million who can enjoy and suffer a million times as much as he; and losing the life he had lived for self, he finds it in humanity, enlarged and enriched a millionfold.

When the church has been converted to the aim of Christ, she will no longer give and labour to build up herself; she will lose herself in the service of humanity, and in so doing upbuild the kingdom of God and save her own life.

(3) By conversion to the aim of Christ, the church will not only come into harmony with the purpose of God as revealed in the Scriptures, but will also fall into line with his methods as made known to us by science.

Now, the church desires the salvation of all men only because she desires the salvation of each. Then she will strive to hasten the full coming of heaven on earth, by bringing humanity into obedience to the perfect will of God as expressed in the laws of all existence, whether social or individual, whether belonging to spirit, mind, or matter.

When the church aims at a perfect world, she will see that it is necessary to use the perfect laws which have been revealed by science, perfect obedience to which would result in perfect physical, intellectual, and spiritual life.

It was said at the beginning of this book that God had given two great, modern revelations, singularly adapted to our own times — the first was the rediscovery of the social teachings of Jesus, which come to this generation with all the power of a new gospel, expressly given to meet present conditions; the second was the revelation made by science, showing how the material world can be brought under the will of man, and especially making known to us God's methods in shaping, elevating, and perfecting the various forms of life, thus enabling man, when brought into harmony with the divine aim, to become a co-labourer with him, an assistant creator, in perfecting humanity and its dwelling-place.

This latter revelation, which the church is so slow to accept, is as truly a revelation of God and from God as if it had been written on tables of stone (as, indeed, much of it was) and delivered to some Moses of science, for with Clement of Alexandria we may justly refuse

to recognize any distinction between what man discovers and what God reveals.

These two revelations are not only singularly adapted to the needs of the times, they also exactly supplement each other.

Science is concerned with method, not with the ultimate object in view. It investigates neither the first cause nor the final cause, but phenomena.

It was once thought that the spheres of the several sciences were separate and distinct, and trespassers were warned off. But in their wonderful growth, during the past century, they have been growing toward one another. It is found that they are interwoven, and that in the largest sense they are one, because all truth is one.

This is growing more and more obvious in the case of the applied sciences, because it is becoming more and more clear that the life of society is one.

In the great transitional period through which the world is now passing there has arisen the necessity of reconstruction in our activities as well as our ideas; and enough progress has been made in each of the great divisions of thought and life to reveal a tendency toward larger generalization. The thoughtful man, though as a scientist he asks no questions touching the beginning or end of the chain of cause and effect, each link of which he so closely studies, yet as a philosopher he cannot help wondering whether this chain which seems endless has, after all, a last link which would serve to give meaning to all. There is, therefore, in various quarters a feeling after some synthesis vast enough to coördinate all sciences and all the facts of human life into one comprehending whole.

That something after which men are groping to-day is *the kingdom of God*, which has been providentially re-

discovered — that is, revealed — to meet the peculiar and pressing needs of the complicated and confused life of the new civilization. This is a revelation of the Divine Aim, which gives meaning to life and objective to endeavour.

Again, when religion discovers that its aim is vastly greater than it had imagined, that it is, indeed, all-comprehending, that it deals with matter as well as spirit, with body as well as soul, that its responsibility is with earth, that it is charged with life here, that its aim is to sanctify and bless and perfect human life, physical, mental, and moral, in all of its phases and forms of activity, whether individual or social or international, whether private or public, whether ecclesiastical or educational, or political or industrial — when it is discovered, I say, that this is the divine aim, and when the church has been converted to it, and undertakes to make it her business to bring all phases of human life into harmony with the laws of God, she will perceive that the methods which she has employed for centuries are no longer adequate, that many of them are no longer applicable, that if she is to realize the divine aim in the world she must employ the divine methods, that if it is her business to hasten the time when God's will is done in earth as it is in heaven, she must recognize natural laws as revelations of that will, and must know how to use them so as to adapt means to ends, if she is to be an intelligent co-labourer with God unto the kingdom.

Theologians and scientists have always been suspicious of one another. The former have commonly questioned the conclusions of science; and the latter have often been skeptical of the teachings of Scripture. If the Bible and science are, indeed, revelations of God, each in its own sphere, there can, of course, be no conflict between them

when correctly understood; and the fact that in the teachings of social Christianity they not only harmonize but perfectly supplement each other affords strong presumption that the principles of interpretation employed and the conclusions reached are correct.

III. THE RESULTS OF THE CHURCH'S CONVERSION TO CHRIST

When the will of the church has become socialized and loyal to Christ, when the church is inspired by the spirit of Christ, and aims at what Christ aims — the kingdom of God come in the earth — what good thing may not be expected, what possibility is too glorious to be credible?

To vitalize the church is to quicken the world. When the church has been converted to Christ, then the church may hope to convert Christendom to Christianity; and when Christendom has been Christianized, we may expect the conversion of pagandom — and not until then.

It has been shown (Chapter XII) that social Christianity possesses all the elements necessary to make it the universal and final religion; and when the church is really converted to Christ, she will undertake in earnest her world commission; first demonstrating the fitness of social Christianity to solve the great world-problems of the new civilization by meeting the peculiar needs of the times in so-called Christian countries (See Chapter XI).

Among the numberless results which will follow the conversion of the church to Christ, we can glance at only two.

1. The church will gradually gain a world-comprehension in some measure commensurate with its great world-commission.

The mind expands or shrinks to the measure of the supreme purpose and of the habitual thought. If the Christianity of a man is of the individualistic type, and if he is in earnest, he fixes attention on the salvation of the soul; that is, on a fraction of the individual, and, therefore, on a fraction of life. He loses the sense of wide relations. Outside his own narrow vision there is nothing that signifies. His judgment, therefore, becomes vitiated, and his life narrowed.

On the other hand, if a man's Christianity is of the social type, and if he has a clear conception of the kingdom of God, it will naturally become his habit of mind to study relations and to consider tendencies, for all that he sees in heaven and earth has some kind of significance in the divine plan, sustains some relation to the great consummation, and is to be judged by its tendency to hasten or hinder the coming of the kingdom. He, therefore, grows ever broader in vision, in sympathy, and in character.

Such a man sees new meaning in the words: "Thou shalt love the Lord, thy God, with all thy *mind*." He tastes the keen delight of the philosopher as he sees a mob of meaningless happenings steadily fall into line in an ordered army of events, marching on to the supreme consummation. Thus the tendency is for the enthusiasm of *the vision* to create the intensity of the reformer, while breadth of view bestows the balance of the philosopher.

Let us now apply this to the church.

The usefulness and progress of the church to-day are much limited by the extreme littleness of many good lives. Everything in the universe is conditioned by its relations; hence nothing can be properly known apart from its relations. A statement of belief or a method

of work which was once admirable may now be worthless and even mischievous not because it has changed, but precisely because it has *not* changed. New facts have come to light, the situation has altered, and as the statement or method has not been re-adapted, its relations have changed and it has become a misfit. It is like an outgrown garment — "good as new," perhaps, but useless for its original service.

Unyielding conservatives in the church are such because they fail to see things in their relations. "That which was good enough for the fathers is good enough for them." There are, therefore, good men to-day who are doing their utmost to obstruct progress, giving time and money to prevent the coming of the kingdom. And these good men who are clinging to outgrown creeds and methods believe that they are doing God service in stoning the prophets of the new order. They are vainly trying to roll the world back into the eighteenth century, and presumptuously undertaking to steady the ark of God.

But with the enlarged aim of the church will come an enlarged outlook, enlarged prayers, enlarged hopes, enlarged plans, enlarged gifts, enlarged labours, and enlarged fruitage. Changing from the individualistic to the social point of view is like being lifted from the bottom of a well to the top of a mountain. In the well the individual filled the landscape; on the mountain top and in the presence of the world's immensity one may forget himself.

With some sense of the world's need, of the church's opportunity, and of the world-Christianity of Christ, non-essential denominational differences will shrivel until they become invisible to the naked eye; ecclesiastical breaches and petty quarrels will die of shame, while

questions of "orders," of "regularity," and of ritual will seem as puerile as they are.

There are shameful social wrongs which persist and evils which thrive in the presence of a divided church; but when the comprehension of the church has been enlarged to the measure of her mission, and she has undertaken it with united forces, these abuses will be doomed.

The recognition of her social mission will greatly hasten organic church union. Indeed, I believe that the reunion of Christendom is to come through the social work of the churches. It will doubtless be impossible to compose doctrinal and ecclesiastical differences between denominations for years to come, but along social lines, where nothing can be done without coöperation, the churches have no differences whatever. Here where a united front is most needed, it is most practicable.

It has been shown that there is a new world-life, out of which have sprung new world-problems (Vol. I); and social problems which are not duly solved become social perils. These world-problems differ from other social problems only in their magnitude and universality; they all spring from a conflict of interests between races, nations, and classes; that is, they are all a part of the great world-discord which originates in human selfishness. It is the selfish will which makes by far the greater part of the world's trouble. We have seen (Chapter VI) that the decay of authority in government, in religion, and in custom is unbridling the will and giving to men a larger liberty of action, while the enormous increase of production by machinery is strengthening the motives of the will. There is thus taking place a phenomenon of the first importance — a new and world-wide evolution of the human will. It is now in the first stage — namely, that of increasing strength. It has not entered

on the second and third stages of self-mastery and self-giving; and it is entirely capable of making a hell of this world before those stages are reached.

This problem of the selfish human will is absolutely fundamental; it is the problem of all nations and of all ages; it is the problem of the individual and of society; and of this problem social Christianity affords the complete solution. That solution is found in the central truth of the Christian religion — the doctrine of *the cross*. It has been shown (Chapter VII) that with the crucifixion of self-will comes the benevolent or socialized will — the love which Christ taught and exemplified. This produces the social spirit which is manifested in service and sacrifice; and nothing is then lacking except the true social ideal, the kingdom of God, and an intelligent understanding and application of the social laws of the kingdom. Social Christianity, as has been shown, affords the proper *aim* of the regenerated will, the *method*, the *motive power*, and the *confidence*, necessary for the transformation of the world.

The supreme world-crisis which is indicated by the above summary of the argument appears still more clearly when we consider the significant world-wide preparation which has been providentially made for a new and signal coming of the kingdom. It has been shown (Chapter IX) that, like the preparation for the coming of Christ, this preparation has been both positive and negative in character; and that along both of these two lines the preparation was threefold — in the physical, intellectual, and spiritual worlds. Preparation in the physical world was shown by the universal tendency toward unity, illustrated by the increasing industrial interdependence of the nations. It was also pointed out that the enormous increase of wealth con-

stitutes an unprecedented provision for the well-being of mankind. In the intellectual world great changes have wrought a preparation for still greater changes. Science is emancipating us from the tyranny of the past, revealing the laws of life, and showing how our amazing wealth may be applied for the improvement of the race. Furthermore, the spread of the spirit of democracy is gradually making universal education a universal necessity. Most significant preparation is being made in the spiritual world by the rediscovery of the kingdom of God which affords the needed synthesis of the varied facts and forces which have entered human life in the intellectual and physical spheres.

A negative preparation, scarcely less significant, is found in three great failures which point our hope to social Christianity and its opportunity. The astonishing physical progress of the past century has failed to relieve the great world-discord. Indeed, it has aggravated popular discontent. Precisely the same may be said of progress in the intellectual world. Education has lengthened the lever of man's power but has not changed the selfish direction of its action. Moreover, individualistic religion has failed as signally to solve the problem as individualistic education and individualistic wealth.

It was shown in Chapter XIV that as the social spirit has grown since the middle of the nineteenth century, the individualistic church has lost its hold on the people; and that during this period two religious organizations outside of the church which have shown the social spirit and adopted fitting methods to express it have had astonishing growth, and even non-Christian religions, which adopted the social idea, have made surprising progress in Christian lands.

Thus the great changes which have taken place in

modern civilization, both in what they have accomplished, and in what they have failed to accomplish, have constituted a divine preparation for a mighty coming of the kingdom — a divine preparation of the greatest opportunity that ever came to the Christian church.

Is it strange that those who have spiritual insight to discern the signs of the times should expect a great awakening? The late Dr. John Watson (Ian MacLaren), early in the century, after calling attention to the fact that the church was losing her hold on society, prophesied that there was shortly to come upon the world "the greatest revival since that which swept across the Roman Empire in the early Christian era," and that the very rich and the very poor would especially feel its influence.

The world seems to be waiting for a new religious impulse; how can it be given? Evidently what is lacking is an *adequate* motive; how can it be supplied?

There are more skeptics in the world than have ever been counted; and the most common, the most comprehensive, the most fatal form of skepticism is disbelief in disinterestedness. He who does not believe in the reality of disinterested love cannot believe in God, for that is what Christianity declares God to be. Christianity is the religion of love. It teaches that in our relations both to God and man love is the fulfilling of the law. That is, when we profess the Christian religion we profess the law of love as the law of our lives.

Does the "living epistle" confirm the written gospel and the public profession? If the one declares that we are disinterested, and the other that we are selfish, the inevitable inference of the world is that our profession is not sincere, and that our religion lacks reality.

What has been the impression made on the world by our individualistic Christianity?

Precisely as a man is judged not by his exceptional acts but by his habitual conduct, so churches are judged not by their exceptional but by their representative, their fairly typical, members. Of course every genuine Christian is disinterested, and such men and women are the life of the church and the salt of the earth; but does the life of the average, the fairly typical, church member carry conviction that he is disinterested?

The teacher of a Bible class of young men asked: "If there were submitted to popular decision the question of adopting a policy which you believed to be favourable to the public welfare but hostile to your personal interests, how would you vote?" And every young man replied that he would vote against it.

But let us look at the matter broadly. Men who are doing business from avowedly selfish motives are reproved neither by their conscience nor by their church. Selfishness in business is a matter of course, and the profession of disinterested motives would be looked on with suspicion. Capital organizes in self-interest and labour organizes in self-interest, no matter how "Christian" the representatives of each may be.

In politics we have elevated our standards somewhat, and it is quite safe for a candidate to profess devotion to the interests of the public, but it is fair to assume that the average church member, when at the polls, could qualify for membership in that Bible class.

The individualistic conception of Christianity has permitted selfishness unrebuked between the different classes of society. Class legislation, which has always meant class oppression, is expected to be selfish, of course, no matter how "Christian" the country or the class.

The individualistic church has not simply excused national selfishness, but has elevated it to the rank of a virtue and baptized it "patriotism." In this sacred name Might has written its own decalogue — one which Moses would never have recognized — and each "Christian" nation asks the divine blessing and coöperation as it undertakes its errand of slaughter and plunder.

Now my point is not that selfish business and selfish legislation and selfish war have all been common in Christendom, and have flourished in spite of the church and under its ban, but that these sins against Christianity have all been committed without the rebuke, and even with the blessing, of the individualistic church, and with an untroubled individualistic Christian conscience. Jesus is crucified in the name of Christ.

Two things are necessary in order to convert the world to Christianity: One is Christian truth and the other is the Christian spirit; and it is the spirit which vitalizes. A body of Christian truth without the Christian spirit is as powerless and dead as a human body without the soul.

The unbelieving world, whether in Christendom or heathendom, has been taught somewhat, perhaps, in the truths of Christianity, but it has been *mistaught* as to the spirit of Christianity, so that for the present, to the greater part of the world, Christian truth is devitalized and its proclamation powerless.

Do Mohammedans and pagan peoples believe that Christian nations are actuated by the spirit of disinterested love? Why should they? The points of contact between the Christian world and the Mohammedan and pagan worlds have been war, diplomacy, and commerce; and disinterested love is not the actuating motive of armies, governments, or traders.

Of course in Christendom there are, in the aggregate, many individuals who have not only received Christian instruction but have been brought under the influence of Christian example; and such are added to the churches every year. In pagan lands, also, the lives of missionaries reënforce their lips, and thus are won a few out of many. But the number of those who have no experimental knowledge of Christ is increasing every day in every country in the world. In spite of all our churches and in spite of all our missionaries there are hundreds of millions more of this class in the world to-day than there were a century ago.

Under Peter's Pentecostal sermon three thousand Jews were converted in a single day; but nothing like that can take place now. With Jews and Mohammedans, with the Chinese, Hindus, and Africans, with all non-Christian peoples, and with all coloured races, Christian nations have a long history to live down. Christianity has been belied by its own witnesses. What we say is discounted by what we have done. And there is no possible way of overcoming our selfish past except by an unselfish present.

It will be shown in a later volume that beyond all reasonable doubt the supreme crisis in the world's history will come in the course of the next fifty years. With present ideas and present methods and present rate of growth, the church will be utterly unprepared for it; and the inevitable consequences to civilization will be such as cannot be depicted here.

If the wholly unequalled need of the world and the wholly unequalled opportunity of the church are to be met, a great change must come over the church, and it must come soon. Christianity must be revitalized and empowered anew. How?

2. The genuine conversion of the church to Christ will bring The Great Renunciation.[1]

Attention has often been called to the anomaly which appears in the changed membership of the Christian church. When Jesus was in the flesh "the common people heard him gladly." Now this same class, to which Jesus himself belonged, from whose life he drew his parables and to the peculiar needs of which his gospel is singularly suited, constitutes the "lapsed masses." In the early Christian centuries there was little wealth and much poverty. The multitude were poor, and the poor were heavy laden; and it was they who accepted the invitation, "Come unto me." Occasionally one who was rich in purse and poor in spirit became a disciple, but not many mighty, not many noble, found the new fellowship. At first the faith of the Carpenter made its converts chiefly in the Roman underworld, but as its truths were of universal application it could not be circumscribed; and as it spread beyond the race in which it originated, so also it rose above the class that it first discipled.

When Christianity became the religion of the Roman Empire, the Emperor and the slave belonged to the same communion, and for many centuries the church served as a mortar to bind the various strata of society together.

Now, however, as the result of a movement which has been anxiously watched for two generations, workingmen, as a class, have become alienated from the church, especially in Protestant countries, and its membership is chiefly composed of the comfortable, the prosperous, and the rich.

[1] For the line of thought in this immediate connection, I am indebted to a very able and stimulating article in *The Churchman* of February 21, 1914, by Professor Vida Scudder, entitled "The Church's Great Opportunity."

Here is a strange transformation. Has it any providential significance? Does it sustain any peculiar relations to the crisis referred to above?

Of Solomon's temple we are told, "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."[1] Every stone fitted to its place because each had been included in the plan thought out by the architect. The noiseless growth of the temple walls fittingly typifies the building of the Holy City in the earth. Its stones are prepared "according to the pattern shown in the mount"; they are brought together from distant lands and remote ages, and when in the fulness of time the hour strikes and the work of visible construction begins, lo! each great world fact fits to every other; and we exclaim, Surely the Lord was in that movement and in this revolution, and we knew it not. Events are God's great alphabet by which, when the letters have been laid together, we spell out the meaning of history and trace the coming of his kingdom.

"What is the opportunity," says Professor Scudder, "what is the summons, afforded in the dramatic transformation of Christianity from a religion of slaves to a religion of masters? The greatest we could ask. It is the chance to demonstrate, with a unique cogency, that Christianity is no mere natural product, but a supernatural power. . . . Early Christian history holds no such demonstration for the modern caviller. He points out that the new religion, with its emphasis on servile virtues, took facile root among a servile population. In the underworld of society a religion was bound to flourish which lent the grace of dignity and the light

[1] I Kings 6:7.

of spiritual romance to the qualities of non-resistance, unworldiness, and meekness which the poor were in any case forced to practice, and exalted into honour the ancient badges of their shame. The early Christians sacrificed little; their religion was a natural product of their economic environment, as it remains to this day a natural consolation for the weak. Would you persuade us to see in it an influx of grace from above, show it practised by the strong?"[1]

It is easy, we are told, for the dispossessed to "forsake all that they have," but show us the rich disavowing all ownership in their wealth and using it accordingly — not here and there a saint, but church members as a class who are full of this world's goods. It is easy for those who get their living by serving to accept the law of service, but show us the rich who devote time and strength and substance to the service of humanity — not here and there an instance as rare as it is beautiful, but show us that portion of the capitalistic class who call themselves Christians devoting all that they have and are to the service of society. Show us those who profess the law of love, actually living unselfish lives, and we will believe both in them and in their religion.

In the present organization of society, money is the most representative thing in the world. It is the common denominator of a thousand different human desires. It is the hand of good and of evil. It is the most powerful, diversified, and ubiquitous instrument of the human will. Men's attitude, therefore, toward wealth and their use of it afford a decisive test of character, whether they live to get or to give.

The religion of Jesus is, in truth, the religion for the poor and the weak, for the humble and for the dis-

[1] Scudder.

possessed, for the slave, and for those who have failed; but it is more: It is the religion for the mighty, for the privileged, for the rich, and for all those who walk on the high places of the earth; and it is divinely suited to their deepest need — a need more desperate than that of the hungry and homeless — which cannot be filled with silver and gold, or thrones and sceptres — hunger and thirst that cannot be satisfied by receiving, but only by giving.

It is the religion for such because it is the religion of him "Who being rich became poor that we through his poverty might be made rich," the religion of him who being Lord and Master washed the feet of his disciples, the religion of him to whom it was given "to have life in himself," and who "laid it down of himself," the religion of the king on the cross. And because it is the religion of the cross, the religion of sacrificial love, it is the unsearchable wisdom of God and the infinite power of God.

In asking the possessing class to make the great renunciation, we are not asking for something spectacular — a self-conscious and self-righteous exhibition of superior piety. We are simply asking for a genuine conversion to Christ and an honest obedience to his obvious teaching. Let us, rich and poor, make our lives fit our profession. Let us take our Master and ourselves seriously. Let us have an honest peace of mind. We call ourselves Christians; let us either honour our profession by our lives, or cease to dishonour Christ by appropriating his name.

Do you tell me that this is visionary, utopian? Do you declare such a moral miracle to be impossible?

If it be indeed true that it is irrational to expect the church to exemplify her profession, visionary to imagine that her confession is sincere, utopian to dream that the

spirit and teaching of Christ are ever to be realized in the lives of his professed followers, impossible for the church actually to accept the cross she preaches, then is her disability hopeless, and she is not only powerless to save, but she herself is past redemption; "and there shall enlargement and deliverance arise from another place." But I believe she has "come to the kingdom for such a time as this."

Let us unite in prayer for the church with Professor Rauschenbusch, whose vision is as clear as his spirit is Christlike: "O God, we pray for thy church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. Help her to proclaim boldly the coming of the kingdom of God and the doom of all that resist it. Fill her with the prophets' scorn of tyranny, and with a Christlike tenderness for the heavy laden and downtrodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant

to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory."[1]

The kingdom of God is coming in the world. A society from which have been eliminated ignorance and selfishness, and, therefore, poverty and sin and wretchedness, begins to seem to men not simply a far-off, abstract possibility to be dreamed of, but an infinite good to be struggled for — an ideal capable of being approximately realized, and so glorious that it is inspiring passionate longing and persistent endeavour.

There is now beginning a new crusade, not for the rescue of the sepulchre of a dead Christ, but for the rescue of the vital teaching of the living Christ, for the full realization of his kingdom here in the earth.

The new knight errantry makes no vain quest for the holy grail; that cup of sacrifice is ever at his lips, and daily the knight shares it with his Master. His cross is not emblazoned on his shield, but made manifest and radiant in a life of sacrificial service; and his crusade looks not to distant Palestine, but to the *New* Jerusalem, come down from God, and making all the earth a Holy Land in very deed.

[1] "For God and the People," pp. 119, 120.

INDEX

Activity, necessity of, 417, 418
Adams, Brooks, 442
Agassiz against Darwin, 11, 13
Aim of Christ, conversion of church to the, 497–503
Amiel on sacrifice, 496
Anarchism defined, 210, 211
Archbishop of Canterbury, 254
Arequipa, Peru, earthquakes at, 420
Aristotle, 137
Arnold, Matthew, 335
Asceticism, 235–237
  and individualism, 426
  the logical issue of individualism, 237
Assisi, Francis of, 332
Augustine, 366
Authority, decay of, 206–208
  of Christ, conversion of church to the, 478–489
Awakenings, law of religious, 340, 341

Babism, 455, 456
Bagehot, Prof., 208
Baker, Mr. Ray Stannard, 438
Balzac, 261
Bascom, Dr. John, 392, 393, 434, 435
Beecher, Dr. Lyman, 466
Berlin, church attendance in, 444, 445
Bharati, Baba, 454
Blessedness, highest human, 43
Bowne, Prof., 12, 15, 39, 347
Boyd-Carpenter, Bishop, 328
Bradford, Dr. A. H., 440
Browning, 356; Mrs., 192
Burbank, Luther, 26
Burns, John, 192
Burroughs, John, 12, 14, 15, 54, 347
Bury, Prof., 207
Bushnell, Horace, 350
Butler, Bishop, 137, 215

Caird, Dr. E., 284, 292
Cairnes, Prof. D. S., 4, 267, 268
Caligula, 191
Cannon, Hon. Frank, 456
Carboniferous age, enormous growths of, 33, 34
Carlyle, 43, 334, 368
Carmen, Bliss, 190
Christ:
  His death, two aspects of, 231–234
  His second advent, 284–300
Christ-life, misrepresentation of the, 477
Christendom, Christianizing, 468
Christian ethics applied to wealth, 486, 487
Christian socialists, 455
Christianity, belied by its own witnesses, 512
  Individualistic interpretation of, 401–437
    the church, 401–518
  Passing of individualistic, 438–467
  Results of individualistic interpretation of, 417–437
    1. Maladjustment to civilization, 417–437
    2. Perverted conception of Christianity, 425–429
    3. Meagre conception of Christianity, 429–437

Social, certain to grow, 452
Church attendance in England, in Birmingham, in Free churches, and in London, 440, 441
in France, 442
in Germany, 443–445
in Holland, 442
in Russia, 442, 443
in Scotland, 441
in Switzerland, 442
Church, the, has lost the social teachings of Jesus, 255–258
Has no practical test of unselfishness, 427, 428
"Heckling," 469–471
If alive, changes methods and creed, 420
Beginning to accept her social mission, 462–467
Christianity of, 401–518
Conversion to Christ, 468–518
Corrupted by individualistic interpretation of Christianity, 428, 429
"Defamers" of, 403
Divine and human elements in, 401, 402
Failure of, to adopt Christ's test, 253–255
The great weakness of, 264
Losing influence, 439–452
Membership of, has changed its character, 513
Necessity of the conversion of, 468-478
Organizations formed to take up the neglected work of, 458–461
Rate of growth in the nineteenth century, 446–448
Salvation of, depends on becoming unselfish, 473, 474
Vitality of, 401
Workingmen and, 440
Churches, success of socialized, 460, 461
Civilization, cost of, 158, 159
Modern, and individualistic Christianity, 425
Vitality of the new, 4–6
Citizenship in the kingdom credentials of, 246–265
Clarke, Prof. William Newton, 255, 256, 261, 283, 315, 316, 365, 366, 407
Clement of Alexandria, 500, 501
Clifford, Dr. John, 442
Coercion a mistake, 207
Commercialism, influence of, 166, 167
Commonplace, dignifying the, 380, 381
Comte, Auguste, 234
Conduct demanded by religion, 335
Confucianism, 319
Conservative, the, 421
Conservatism and progress, 213
Conversion of the church to Christ, 468–518
Meaning of, 478–503
1. To His authority, 478–489
2. To His spirit, 489–497
3. To His aim, 497–503
Necessity of, 468–478
Results of, 503–518
1. A larger comprehension of her mission, 503–512
2. The great renunciation, 513–518
Cooke, Edmund Vance (note), 339
Covetousness, men unconscious of, 491
Creation, divine purpose in, 108–122, 315–317
Creeds like a house, 418, 419
Criticism, influence of higher, 450
Cromwell and Westminster Confession, 437
Cross, the, 224–245
and the individual, 237–240
and society, 240–242
Blessedness of, 238–240
Demand of, 131
Distinction between Christ's cross and ours, 228–230

Cross, the paradox of the, 239, 240
What Jesus meant by the, 224–236
Crusade, the new, 518

Darwin, Charles, 10, 11, 176
and evolution, 10–37
Dennert, Dr., 304
Discontent a sign of hope, 5, 6
Discord, 187–198
Disinterestedness, disbelief in, 214–224, 509
Divine, the, aim, 6, 19
method, 6
Dodge, Mr. William E., 462
Drummond, Prof., 176–178
Dualism in religion, 408, 409

Earth, a reborn, 113–122
Ecce Homo, 3
Edwards, Jonathan, 241, 250, 457
Effendi, Abbas, 455
Eliot, George, 165, 393, 480
Eliot, Dr. Charles W., 446
Emerson, 142, 263, 495
Emery, Prof. Henry C., 478, 479
Ends, three different kinds of, 124, 125
Enemies, love of, 136
Epictetus, 189, 190
Eternal life, 234
Ethics, Christian and pagan, 137–139
of Jesus, applied to wealth, 486, 487
Doubt as to the, 480
Ethnic religions of Asia, the passing of, 302
Eucken, Prof., 138, 364, 365
Evangelical Alliance, 462, 463
Evil, the mystery of, 308–315
Evils, origin of our, 44
Evolution, the experimental in, 32
Increasingly rapid, 394
Waste and suffering in, 30–37
Experience, a superficial religious, 474

Failure of many successful men, 494
Fallacy of the false alternative, 13, 15, 82, 305, 355, 411
Law or will, 13–18, 20, 39
Fairbairn, Principal, 67, 195
Faraday, 348
Fatalism, 39–42
and the will, 207, 208
Federal Council of the Churches of Christ in America, 463–465
Social platform of, 463, 464
Feminism, 212
Fiske, Prof. John, 120
Fite, Prof., 218
Frommel, Prof. Gaston, 442
Froude, Prof. James Anthony, 450, 451

Giddings, Prof., 138
Gladden, Dr. Washington, 439
God, a working, 25
and natural laws, 39–43
everywhere or nowhere, 17, 18
His object in creation, 198
in human life, 37–50
in human society, 50–65
in nature, 8–37
Jesuitical doctrine of, 19
not indifferent to suffering, 34, 35
not the president of the universe, 197
or law, 305
revealed in society, 64, 65
Second choices of, 46
The universe, and man, a parable of, 306, 307
Will of, not arbitrary, 42, 43
Goethe, 335
Gore, Bishop, 434
Governments, ethics of, 435
Greek church in Russia, 442, 443
Grenfell, Dr., 431
Growth, necessity of, 418, 419
Gulick, Dr., on Buddhistic fatalism, 208.
Gunning, Prof., of Leyden, 442

Hale, Nathan, 130
Harrison, Frederick, 363, 364
Hartman, Von, 428
Heath, Richard, 444
Hecker, Father, 204
Higher criticism, influence of, 450
Hildebrand, 236
Hindu priests in America, 453, 454
Hitchcock, President Roswell D., 468
Holland, Canon H. Scott, 319
Holmes, Oliver W., 419
Hopkins, President Mark, 124, 131, 137, 183
Howe, Julia Ward, vision of, 56, 57.
Humanism, union label the emblem of, 428
Humanity, love of, the best proof of unselfishness, 498, 499

Ibsen, a colossal boy, 210
Ideal, lack of a social, 432–437
Ideal world, an, 113–122
Immortality, indifference to, 424
  Loss of faith in, 424
India, religions of, 319
Individualistic Christianity and Asceticism, 426, 427
  Has failed to furnish a social ideal, 432–437
Individualistic Christianity and Mysticism, 427
  Passing of, 438–467
  Ritualism, 426
Individualistic interpretation of Christianity, 401–437
  Results of, 417–437
    1. Maladjustment to civilization, 417–425
    2. Perverted conception of Christianity, 425–429
    3. Meagre conception of Christianity, 429–437
  has robbed the race of the best men and women, 431
  has robbed life of its strongest motive, 431
Individualistic religion necessarily conservative, 451
  Necessarily incomplete, 429, 430
Industrial Workers of the World, 211, 212
Islam, 319

James, Prof. William, 438
Jastrow, Prof., 338
Jesus, doubt as to the ethics of, 480
  Emphasis in the teachings of, 67–71
  Founder, legislator, and king of a new world, 243–245
  His confidence in the divine fatherhood, 59
  His emphasis on the will, 246–253
  Lord and Saviour, 251, 252
  Social teachings of, a powerful moral tonic, 491–493
  Temptation of, 83–88
Jones, Dr. J. P., on Hindu fatalism, 208
Judaism, 319, 320
Judgment, the Last, shows the law of service to be universal, 161, 162

Kant, Immanuel, 390–392
Kelvin, Lord, 15
  On design in creation, 20
Kidd, Benjamin, 433
King, President Henry Churchill, 108
Kingdom of God, the, an all-comprehending generalization, 501
  Coming of the, 266–300
    Method of, 281–284
  Coming of Christ and the, 284–300
  Credentials of citizenship in, 246–265
  Good men obstructing the, 505
  Jewish conception of, 72–77
    1. An earthly kingdom, 72, 73

2. Its extent, 73, 74
3. Its character, 74–77
John's conception of, 104–106
Meaning of, 71–108
not synonymous with the invisible church, 103–108
not synonymous with the visible church, 102, 103
Negative preparation for a new coming of the, 277–281
Preparation for the coming of the kingdom in the physical world, 268–270
in the intellectual world, 270–273
in the spiritual world, 273–276
Social laws of the, 123–185
Kingdom-teaching, the, a revelation of the divine purpose, 108–122
a basis of coöperation, 337–339
affords true basis of religious fellowship, 386, 387
and church union, 336, 337
and the eternal life, 355–357
and the new civilization, 325–335
and the next great awakening, 340–344
and a rational philosophy of life, 301–317
and the peculiar needs of the times, 318–361
and pulpit power, 344, 345
and the sense of close personal relations with God, 345–352
and materialism, 362
and a world religion, 362
creates a vital interest in the world's future, 386
harmonizes the conflicting interests of the world, 382–385
inspires needed enthusiasm, 357–361
solves the problems of the individual, 389
solves class problems, 389
solves the problem of international relations, 387-389
solves the race problem, 387

Lanier, Sidney, 54
Le Conte, Prof. Joseph, 16, 33
Laveleye Emile de, 436
Law, 187–198
Law of limitation, Dr. Hopkins', 183
Leibnitz's attack on Newton, 11, 13
Lieber, Prof. Francis, 229
Life, a process of readjustment, 417, 418
Eternal, 234
Highest possible good of, 127
Lincoln, Abraham, 181
Livingston, David, 191, 431
Lodge, Sir Oliver, 110, 299, 315
Love, Christian, characterized, 185
Christ's law of, 123–154
compared with Jewish, 129–134
Distinction between natural and Christian, 134, 135
of enemies, 136
Law of, and the individual, 143–151
and society, 151–154
Love thy neighbor as thyself, not the Christian law, 129
Love and sacrifice, 241
And selfishness, 133, 134
Defined, 134
Self-regard and Christian, 136, 137
Lowell, James Russell, 462
Luther at Wittenberg, 471

Mably, 394, 395
Machievelli, 388
Magee, Archbishop, 479
Man an associate creator, 26
a co-labourer with God, 24–30
can largely shape his own future, 29
His relations to God and to the universe, 304–308

Mankind, oneness of, 64
Manufactures and belief, 422
Mazzini, 275, 432
McConnell, Dr. S. D., 335
Mediæval conditions, effect of, on religion, 421, 422
Mesozoic Age, huge growths of, 32, 33
Methods, the converted church will use the divine, 502
Millenarianism in conflict with natural and revealed truth, 284–300
Modernism and Protestants, 421
And Romanists, 421
Momolu Massaquoi, Prince, 216
Monod, W., 442
Monet, the artist, 141
Morals, double standard of, in both Roman and Protestant churches, 482, 483
Morley, Prof. E. M., on evolution, 12
Mormonism, 456
Motion, universal, 123
Mulford's "The Republic of God," 197
Müller, George, 405
Münsterberg, Prof., 141
"Must live," 495
Mystery a necessity, 46, 47
Mysticism and individualism, 427

Natural laws and God, 39–43
Natural religion and the divine purpose concerning the world, 109–113
Neander, 349
Newton, Sir Isaac, 301
His great generalization, 11

Oath required of candidate for degree of M. D. in Berlin University, 171, 172
Omnipotence, misconception of, 22, 23
Oneness achieved by love, 47, 48
Orr, Prof. James, 338

Paley on design, 20, 21
Parable, a, of God, the universe and man, 306, 307
Philadelphia, benevolent organizations of, 458
Pilgrim's Progress, 406
Pius X and modernism, 421
Power, misconception of divine, 22, 23
Precepts distinguished from principles, 481
Progress, price of, 22
Protestantism individualistic, 407
Providence, key to divine, 198
Public life, ethics of, 435
Purpose of God in creation, 108–122

Ragaz, Prof., 383
Rauschenbusch, Prof., 196, 273, 274, 275, 292, 517.
Religion of mediæval type and the imagination, 424
Religion, three elements in, feeling, belief, obedience, 372
Religious awakenings, law of, 340, 341
Religions, conservative, 319
Decay of established, 450, 451
Individualistic, are conservative, 451
Renunciation, the great, 513–518
Reunion of Christendom to come through social Christianity, 506
Revelations, two modern, 3–8
Supplement one another, 501
Ritualism and individualism, 426, 427
Robertson, F. W., 227
Robertson, Principal Archibald, 286, 305
Rogers, Prof. Thorold, 258, 259, 422
Rooke, Mrs. S. J., 218, 219
Root, Hon. Elihu, 205
Runze, Prof., 72

Sacred and secular, 378, 381, 407–410

Sacrifice and love, 241
Sacrifice, Christian, characterized, 185
The great spiritual remedy, 180, 181
Promotion by, 174, 175
Social law of, 174–185
Saint, the boneless, 430
New type of, 431
Saintliness, half human, 430
Saleeby, Dr., 371
Salvation Army, success of, 459
Schaefer's, Prof., theory of life, 14
Science, questions of, how settled, 9, 10
Scientific method, 7
Scientists, attitude of 300 greatest, toward theism, 304
Scudder, Prof. Vida, 513, 514
Second Advent, 284–300
Selfishness, and love, 133, 134
Defined, 134
Disguised, 409
"Intelligent," 205, 215, 216
supreme cause of the world-discord, 189–198
Self-abnegation, nature of, 227
Denial, and the denial of self, difference between, 226, 227
Love, "a duty," 474, 475
Mastery, 202
Realization, and love, 138–140
Regard, and Christian love, 136, 137
Shintoism, 319
Sermon on the Mount, 89–97
"Impracticable," 479
Service, Christian, characterized, 185
Commercial and Christian, 165, 166
Several planes of, 163–176
1. Compulsory, 163, 164
2. Purchased, 164–167
3. Voluntary, 168–173
The law of, final, 161, 162
Universality of, 155–157
In moral sphere, 157–160
In spiritual sphere, 160–163
The social law of, 155–173
Social Christianity defined, 326
Misunderstood, 410–417
Social Christianity, must grow, 452
A world-religion, 362–398
1. Has necessary simplicity and comprehensiveness, 367, 368
2. Affords noblest ideals, both individual and social, 368–371
3. Consists neither in ritual nor doctrine, but life, 371–373
4. Unifies human and divine life, 373–376
5. Unifies individual life, 376–381
6. Unifies life of society and of world, 381–389
7. Harmonizes material and spiritual, 389–393
8. Provides for all progress, individual and social, 393–398
Social ideal, lack of, 432–437
Laws, origin and nature of, 123–142
Service, fear of the church's overdoing, 413–416
Social service "an emphasis," 413–416
Social teachings of Jesus a powerful moral tonic, 491–493
Socialists, Christian, 455
Socialized churches, success of, 460, 461
Society, God revealed in, 64, 65
Speer, Mr. Robert E., 454
Spencer, Herbert, 61
Spirit of Christ, conversion of church to, 489–497
Spiritual knowledge, certainty of, 9
Stevens, Prof. Geo. B., 282
Stöcker, Dr., of Berlin, 443
Streeter, Dean, 287
Struggle for the life of others, 176–178
Struggle, necessity of, 36, 37

Suffering and sin, the mystery of, 308–315
Suffering, many evils greater than, 309, 310
The price God was willing to pay for character, 60–64
Vicarious, 60–64
Suffragettes, 212
Sun-worship in the United States, 453
Summum bonum of life, 127

Tenney, Dr. E. P., 304
Tennyson, 10, 43, 220, 251, 272, 411
Theosophy, school of in America, 454

Union label, the, and the cross, 428
Universe, the, inhabited by wills, 51–53

Vagaries, appearance of many religious, 452–458
Vienna, insubordination of school children in, 211

Wales, revival in, 441
Wallace, Alfred Russel, 37
Waste of life, 379
Watson, Dr. John, 509
Watson, Thomas, 214
Wealth, meaning of vast, 354
Well-being, individual and social standards of, 435
Whitman, Walt, 21
Whiton, Dr. James M., 282
Will, the, 187–198
A new development of, 206–212
and ideal character, 112
and moral law, 38
and natural law, 38–41
Benevolence of, the essential good, 311, 312
Creation of, 308
Development of, three stages:
1. Development of strength, 198–200
2. Achievement of self-mastery, 200–205
3. Achievement of a benevolent will, 205–206
Effect of Roman Catholic training on, 203, 204
Freedom of, 219–221
Hand-made, 35
How shaped, 20
Jesus laid emphasis on, 246–253
Or law, 346
Selfishness of, is essential evil, 312
Untempered, makes hell, 49, 50
Value of, 35, 36, 308, 309
Wills, free, God's greatest achievement, 124
God's reverence for, 198
inhabit the universe, 51–53
Strong, autonomous, and benevolent, 198–206
Willard, Frances E., 458
Williams, Bishop Charles D., 439, 466, 467
Wilson, President Woodrow, 390, 465
Workingmen and the church, 440
World, the, calculated to produce ideal character, 112
World-discord, the, 186–213
Wright, Rev. George, 372, 373

Xavier, Francis, 491

Young Men's Christian Ass'n., success of, 459

Zenos, Prof. 287

THE COUNTRY LIFE PRESS
GARDEN CITY, N. Y.